

# President Addresses Convention On 'God And History'

By Herschel H. Hobbs  
Scripture: Acts 17:24-31  
When Paul addressed the philosophers on Mars Hill he stood among the relics of the glory of an age that was gone. And he was not insensitive to his surroundings. Said he, "Men of Athens, in all things I perceive that ye are very religious. For as I passed through and observed the objects of your worship, I found also an altar on which had been written, To an Unknown God. The one whom therefore ye worship unknowingly, this one I make known to you" (Acts 17:22-23, author's translation).

These words were the obituary of an age in whose throat already was heard the rattle of death. But they were also the announcement of the birth of a new age, the age of Christ. And Paul belonged to

its first generation. It is not surprising, therefore, that the apostle related the world, and all things therein to the one true God and His Christ, crucified, risen, and alive forevermore. The theme of Paul's message on Mars Hill was the philosophy of history.

We, too, stand at a strategic moment in history. About us

also is the debris of an age that has died. A new age has been born, the Atomic Age, the Space Age—and we are its first generation. What shall we say to this Age? It is well, therefore, that in these moments we shall gear our thoughts to the theme "God and History." For ours is the God who transcends and spans all his-

tory, and is working in and through it to accomplish His spiritual ends. What do we mean by history? Webster defines it prosaically as "a full account of the past." But in much more exciting fashion the historian, Arnold J. Toynbee, defines history as "God's creative activity on the move." Re-

lating to his call of God to be a historian, he says that it is to "feel" after Him and find Him. These two definitions suggest the need for an analysis of history. On the one hand, for want of a better term, we may speak of secular history. And on the other hand we may refer to Holy History. The Ger-

mans call it Heilsgeschichte. Mr. Toynbee seems to recognize such a distinction. As we cannot comprehend Holy History apart from secular history, even so we do not gain a true perspective of secular history without a full recognition of the meaning and place of Holy History. That we may discern fully

what we mean by Holy History, let us note five of its basic elements, all of which are found in Paul's sermon on Mars Hill. First, Holy History is History within history. Doctor Bernard Ramm describes such History as having God as "historical Actor and Agent." (Continued on page 6)

## SBC Sermon Points To 'Trouble Makers In A Troubled World'

By Carl E. Bates  
Text: Acts 17:6, "And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also." This generation is not

without its trouble makers, but it is as one of our own number has said, "The only dynamic of our time seems to be the dynamic of anti-Christ." No one can successfully deny the fact that the leading dynamic of this hour is atheistic, both in philosophy and in ethical expression. So far, we have found no way to ignore its constant pressure in every area of life and in almost every spot on the face of the

earth. There are other trouble makers. In some sections of our own country, we are keenly aware of those we call "agitators," and it is very likely that our minds turn to them when we begin to think of trouble makers. It is not at all unlikely that some few of us will turn our minds toward those who have made trouble for us in our churches. Let me ask you a question.

Why did you not immediately think of the people of God in this role? There was a day when the vitality of the Christian movement was such as to bring constant pressure to bear upon every area of man's existence and in every section of the known world. They bore their witness against severe and dangerous opposition; they sang their songs and said their prayers and rejoiced in the glad consciousness that they

were counted worthy to be included in the movement of God which was destined to revolutionize the life of the whole world. When pagans spoke of them, they called them, "upsetters." When heads of government referred to them, they called them, "trouble makers." Their impact in their world was such as to be ridiculously out of proportion to their number. Dr. Carver said that this statement here in the

book of Acts might be considered "an exaggerated compliment." Be that as it may, they were the ones in their century who "day by day and from house to house in every city" kept the pressure on the world and refused to be shunted off the main thoroughfares of life into quiet corners to squeak out feeble protests to their hearts' content. (Continued on page 7)

## \$13 Million To FMB In Four Months

NASHVILLE (BP)—The Foreign Mission Board received over \$13 million during the first four months of the year, according to a report from Convention Treasurer Porter Routh here.

The \$13,496,104.27 going to foreign missions included designations from the Lottie Moon Christmas Offering sponsored by Woman's Missionary Union. Receipts from state Baptist offices, which send funds to the SBC treasurer, came to \$2,815,212.66 in April. This included \$1,520,310.78 through the Cooperative Program and \$1,294,901.88 in designations.

Cooperative Program receipts were up from \$1,442,373 in March while designations were down from \$2,276,834.

The year-to-date sums showed an increase of 71 per cent in Cooperative Program funds forwarded, and an increase of 8.01 per cent in designations for the four month period as compared

to the same time in 1962.

Total Gifts Up  
The 1963 totals through April were \$6,247,062.01, through the Cooperative Program, \$11,224,962.81 in designations for a combined total of \$17,472,024.82. Total gifts for the same period were up 5.28 per cent over 1962. Cooperative Program funds, which come undesignated, are distributed to SBC agencies, following a scale adopted at the annual meeting of the convention. Baptist state conventions retain on the average about two-thirds of the Cooperative Program contributions from the churches.

Designations for the Foreign Mission Board during April were \$707,064.07 while Cooperative Program funds received were \$718,346.84. The Home Mission Board received in April \$666,666.97 in designations and \$245,834.26 in Cooperative program support. Other agencies received smaller sums.

## PROTESTANTS OPPOSE SWEEPSTAKES BILL

CONCORD, N. H. RNS(—New Hampshire, long regarded as one of the most conservative states in the Union, will have the first sweepstakes sponsored by a U. S. state in almost 70 years.

A bill designed to aid public education and calling for two sweepstakes a year based on state racing meetings was signed into law here by Gov. John W. King. It had been opposed by most Protestant leaders in New Hampshire.

Gov. King, a Roman Catholic and the first Democratic governor in 40 years, called for a

sweepstakes "conducted honestly, efficiently and in compliance with the laws of the United States government."

Advocates of the legalized form of gambling believe \$4,000,000 will be raised annually for public schools throughout the state.

Tickets will be sold at Rockingham Park in Salem and state liquor stores in communities that approve the sweepstakes form of raising funds.

Kennedy Frowns  
Meanwhile, reports from New York and Washington indicated that the Kennedy Administration has not looked with favor upon the New Hampshire sweepstakes. Some newspapers claimed that Attorney General Robert F. Kennedy had instructed the Justice Department to look for inter-state infractions against the federal laws on gambling.

The adjacent states of Vermont and Massachusetts currently are considering sweepstakes bills recently introduced in their legislatures.

Gov. King, in announcing his (Continued on page 2)

## T. U. State Finals Ready Next Week

The annual series of State Finals in the Baptist Training Union Tournaments and Drills will be held next week.

Kermit S. King, Training Union Director, who will conduct the five events, said that those participating would be those who were declared winners in their associations.

Each meeting will begin at 4:30 p.m. and continue into the evening except the Crystal Springs meeting which will begin at 2:00 p.m.

The events will include the Junior memory work drill, intermediate sword drill, young people's speakers' tournament and adult mission, story tournament.

Those who win in the speakers' tournament and sword drill will compete for state honors at the State Selection Tournament to be held June 1 at Mississippi College.

Assisting Mr. King will be Gene Pierce and Norman Rodgers, associates in the Training Union Department, sponsor of the meetings.

The schedule follows: May 13, First Church, Cleveland; May 14, First, Pontotoc; May 16, First, Philadelphia; May 17, Temple, Hattiesburg; and May 18, First, Crystal Springs.

## IN THE PHILIPPINES—

## "Veritable Pentecost"

Team members helping with Philippine Baptist New Life Crusade meetings in Marbel, on the island of Mindanao, were asked to hold a service following the traditional dances at a Manobo funeral. Of the 90 people present, 34 acknowledged Christ as Saviour and two rededicated their lives to him. "Spiritual life resulting from the circumstance of physical death," says the evangelist.

Incomplete reports from the crusade, held March 31-April 14 on the islands of Mindanao and Luzon, tell of more than 6,000 professions of faith and

more than 1,200 rededications or applications for church membership by letter.

Among the decision-makers: The Igorot wife of a prosperous Chinese who took her five small children (the oldest not school age) night after night to an open-air meeting in unseasonal cold.

Three well-dressed men from the movie industry who happened to stroll by a park where services were held, took seats halfway to the front, and heard the story of Jesus for the first time.

Evangelists Witness  
An American teen-ager

in Baguio who now witnesses to his parents and seeks out a missionary's son at school for counseling and further instruction.

A young mother who listened as evangelists witnessed to three youths in the yard below her home and, after they had knelt and prayed, called out that she wanted Christ as her Saviour, too.

Four boys who were sent by their priest to cause disturbance at Baptist services but who made professions of faith the third night and became ardent witnesses all over

(Continued on page 2)

# The Baptist Record

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## Bangka Hospital Begun

To strains of "The Great Physician," ground was broken for the Baptist hospital in Bangka, Thailand, on March 30. Approximately 125 people from nearby towns came over red dusty roads in 100-degree weather to share in the ceremony.

Among guests were the head of the province in which Bangka is located and the town mayor. "From now on, the Baptists and their strong intention to save the sinners will be well known and accepted throughout Thailand," the mayor said in a speech of welcome.

"The decision of your foundation in establishing a hospital here seems to be inspired by a superbeing, probably through the will of God, which makes it duly serve our purpose. We are going to possess a fortune, according to what His Majesty the King has said, 'Having no illness, having a great fortune.'"

Presiding at the ceremony was Rev. S. Judson Lennon, chairman of the hospital building committee for the Thailand Baptist Mission (organization of Southern Baptist missionaries), which is sponsoring the project. Dr. J. Glenn Morris, Mission chairman, spoke on the purposes and meaning of Christian service through medicine. And Rev. Taud Pratipasen, teacher in the Thailand Baptist Theological Seminary, closed the service with prayer.

The 25-bed hospital is slated for completion in October. The only hospital in the town of approximately 10,000 people, it will also serve the surrounding area.



DR. FOY ROGERS, chairman of the state committee on Cuban Relief, and Miss Edwina Robinson, state WMU secretary, observe the loading of one of two trailer trucks necessary to carry all the food and clothing provided by Mississippi Baptists for the needy Cuban refugees in the Miami area. The WMU and Brotherhood organizations in the state were active in sending the supplies to the building in Jackson from which it was dispatched to Miami. One truck was completely filled while the other was about half filled with supplies. At left is seen driver of truck with Negro helper loading in center.

## 17,907 Decisions Made In Japan Crusade

TOKYO (BP)—A total of 17,907 decisions were reported in crusades held as a part of the Japan Baptist new life movement at the close of the fourth phase of the campaign.

Already the number of decisions has passed the total number of Baptists in all of Japan. Before the crusade, there were 14,000 Baptists in the Japan Baptist Convention.

One final week of the crusade with 46 scheduled revivals was yet to be held when the report was made.

Related new life movement crusades in the Philippines, Okinawa, and Taiwan brought the total number of decisions in the Orient to an estimated 24,000.

The third week of city-wide campaigns and local church revivals throughout Japan closed with 6,889 decisions in 40 meetings. The revivals, conducted by "Team C" evangelists and laymen, resulted in more decisions than any one week during the previous four weeks of the campaign.

Tremendous Response  
Biggest response during the week was in Osaka, about 250 miles west of Tokyo. A total of 1,595 persons made decisions in the Osaka crusade, which one team member called "The greatest manifestation of the Holy Spirit I have seen in my life."

During one meeting at Osaka Jo Gakuin School for girls as a part of the Osaka meeting more than 1,200 responded to the invitation. The missionary at the Presbyterian school was in tears.

"They came down the aisle in waves," said one observer, "standing 11-deep in front of the altar. When the front of the 3,000-seat auditorium was filled, they stood in the aisles. Some who responded may not be real conversions, but many had tears in their eyes," said Mel Carter of Dallas, one of the team members.

Nearly all of the 40 churches conducting "Team C" revivals

reported nearly twice as many decisions as their total membership, and many recorded three and four times as many decisions as members.

The tiny Nada Baptist Mission in Kobe, Japan, had only five members at the beginning of the crusade, but recorded 128 decisions in a week's revival. (Continued on page 2)

## CUBA CONFISCATES BIBLES FOR PULP

ATLANTA (BP)—The Cuban government has confiscated at customs and sent to pulp mills thousands of Bibles, hymnals, and books sent Cuban Christians from England, Canada, Mexico, and other countries.

"We may have to learn our hymns and scripture by memory," a Cuban Baptist missionary wrote to the Home Mission Board of the Southern Baptist Convention here.

Only 10 per cent of more than 200,000 portions of the Bible reached the Cuban Bible Society from recent shipments. The 90 per cent confiscated was sent to the Papelera Cubana and ground into pulp. The same thing happened to shipments of hymnals and books.

Another shipment of Bibles has been held in customs. There is hope they will be de-

livered soon," wrote Herbert Caudill of Havana, superintendent of missions in Cuba for Southern Baptists. Paper for printing in Cuba is difficult to secure.

"My Bible has meant more to me during the past two years than at any previous time," he said. "The promises of God to be with his people are found all the way through. I have yet to find the place where retreat was ordered. We may find ourselves without some material helps. We would like to have many things, but we might ask if they are indispensable."

Growth Seen  
In another report Caudill told of financial and numerical growth amid overtones of other difficulties with business and food. He was summarizing his (Continued on page 2)

Asylum To The 'Old Believers'

WASHINGTON, D. C. (EP)—Attorney General Robert F. Kennedy has announced that the U.S. has granted asylum to about 250 men, women and children members of the Old Believers, a Russian Orthodox sect, now living in the Lake Manyas area of Turkey.

The group is believed to comprise the last descendants of a band of some 5,000 Old Believers who split from the Russian Orthodox Church in the 17th century over a religious dispute and migrated to Turkey.

Members have been under constant pressure from Russia to return to the U.S.S.R. since 1959, Mr. Kennedy pointed out. An estimated 1,000 Old Believers returned to Russia last September, while some have gone to Brazil.



# Music Leaders Named For RA Congress

WASHINGTON, D. C. (BP)—A Southern Baptist composer, a husky college organist, and a youthful quartet of instrumentalists will join talents to provide the music for the third National Royal Ambassador Congress Aug. 13-15 at Washington, D. C.

The music personalities are Loren R. Williams of Nashville, Tenn., director of field services for the Baptist Sunday School Board's Music Department, who will direct group singing and Lamar Nesbit, Jr., a 19-year-old freshman music major at Mississippi State University, Starkville, who will accompany him on the organ.

The instrumental group from Baltimore, Md., known as the Royal Heirs, is composed of Ronald Deal on the trombone, his twin brother, Raymond, on the trumpet, John Itzell on the accordion, and Raymond Barrows on the trumpet.

The Deals are 17-year-old Royal Ambassador sons of a Southern Baptist pastor and the other youths are 18-year-old college students.

The Royal Heirs recently won first place in the National Youth for Christ talent contest at Winona Lake, Ind.

**Fast Moving Program**  
A fast-moving music program is one of the features of the Congress sponsored by the Baptist Brotherhood Commission and state Brotherhood departments. It's expected to attract about 6,000 Royal Ambassadors 12-17 and their adult leaders from throughout the United States.

Other features will include a pageant appearance by Gregory Walcott, nationally-known Baptist leader; and appearances by almost 20 home and foreign missionaries.

## Miss Lane Writes For "Church Library Magazine"

NASHVILLE — Miss Phyllis Nell Lane of Hattiesburg, Miss., contributed to the third quarter 1963 issue of "The Church Library Magazine." In the article "A minister To The Handicapped" Miss Lane tells how the church library at Main Street Baptist Church has ministered to her needs as a physically handicapped person.

Miss Lane, a victim of cerebral palsy, entered William Carey College in Hattiesburg upon her graduation from high school. She reveals the tremendous contribution the church library has made in supplying her with materials for book reports, speeches, and general reading.

"The Church Library Magazine is published by the Sunday School Board.

Edward Hurt, Jr., congress director, said the event is designed to help boys grow spiritually and broaden their concept of world missions.

Williams Composer  
Williams, the music director, has composed more than 100 published compositions and arrangements of anthems and children's music. He's a former supervisor of music in public schools and minister of church music. His last assignment was minister of music at First Baptist Church, Tulsa, Oklahoma.

Young Nesbit, the organist, combined football with music while a student at Koscusko (Miss.) High School. He lettered three years as a tackle and was team captain as a senior.

At First Baptist Church there, he was the official church organist for two years before going to Mississippi State. The 190-pounder now fills the first chair as a bassoon player in the University's Maroon Band.

## Space Still Available At SBC Assemblies

NASHVILLE—Believe it or not! There is still space available at Southern Baptist two summer assemblies, said Dr. H. E. Ingraham, Service Division Director at the Sunday School Board and supervisor of the assemblies.

At Ridgecrest, N. C., reservations are still being accepted for: Student Conference, June 6-12 Training Union Leadership Conference, July 4-10 (Hotel only); Sunday School Leadership Conference, July 25-31 and Aug. 1-7 (hotel only).

Woman's Missionary Union Conference, Aug. 8-14; Home Mission Board Conference, Aug. 15-21; Bible Conference, Church Library Conference, Church Recreation Leadership Conference, Aug. 22-28.

There is no space left for the Ridgecrest Youth Conference, Foreign Missions Conference, Union Leadership Conference (July 11 - 17), and Sunday School Leadership Conference (July 18-24).

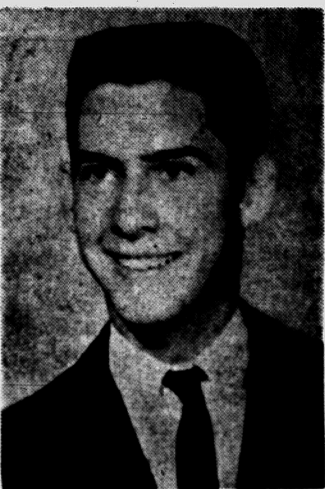
At Glorieta, N. M., space is still available for all the conferences.

For reservations and further information, write: Willard K. Weeks, Ridgecrest Baptist Assembly, Ridgecrest, N. C., or E. A. Herron, Glorieta Baptist Assembly, Glorieta, N. M.

Native New Guineans have bought the first 15,000 volumes of the Four Gospels printed by the British and Foreign Bible Society in pidgin English.



**STUDENT GOVERNMENT** elections have just been completed at Carey College. Five girls and four boys were chosen by their fellow students to head the various student activities for the school year, 1963-64. Seated above, right to left, are: Linda Harvill, secretary; Donna Duck, president of the Association of Women Students; Beth Farnell, social chairman; Barbara Hollingsworth, treasurer; and Ellen Wakefield, publicity. Standing: left to right, Rielly Simpson, president of the Association of Men Students; John Owens, vice president; Thomas Hiers, president; and George Berger, handbook editor.



**ROBERT WESLEY PITTS**, freshman, was recently elected as Baptist Student Union President at Clarke College for the year 1963-64. Pitts is a graduate of the Pontotoc High School, where he had an outstanding scholastic and sports record. He graduated as the sixth highest and served as vice-president of the senior class. At Clarke, Wesley is vice-president of the Freshman class and is planning to enter the religious education field as a life's work.

## Cuba Confiscates

(Continued from page 1)  
sion efforts on the island following the annual meeting of the Cuban Baptist Convention in Colon.

"Only one church failed to have representation at the convention," he wrote. There are approximately 145 churches and mission stations. Attendance at the convention reached more than 800 nightly.

The food problem in the rationed economy was solved by a special quota for 400 people, with hotels preparing the meals.

"We had set \$50,000 as our Cooperative Missions goal and gave \$50,811," he wrote. "The goal for next year is \$53,000. Also the amount given for pastoral support was practically the same as given for missions." Another \$5,600 was given for special purposes.

Caudill expressed a concern for the rural work, and for Sunday schools in general. He said, without elaborating, "It seems a new law is being studied which may affect our activities considerably."

He also told of church buildings being used for schools, some being taken, others being returned, and some being used by both the government and the churches.

Officers elected by the Cuban Baptist Convention, which comprises the four western provinces, were L. M. Gonzalez Pena as president, Luciano Marquez as president of the pastors and laymen, Raul Suarez as president of Training Unions, Mrs. R. A. Ocana as president of the Woman's Missionary Union, and Fausto Morales as president of Sunday Schools.

## Ecuador Institute Enrols 26 Students

The Baptist theological institute in Guayaquil, Ecuador, began its third year with an enrolment of 26 — 19 full-time students working toward the diploma in theology and seven part-time students and auditors in a special course for women. Of the theology students, eight expect to graduate in December, three are in their second year of studies, and eight are in their first year.

## New Sacred Records

**GOD ISN'T DEAD** by Gertrude Behanna (Word — W-3179 LP)

A woman who, because of great wealth, was able to follow a life of pleasure, madness including alcohol, drug addiction, and broken marriages, which led to attempted suicide, tells the story of how The Great Physician healed her. This record is her story of her life as it is being given across the nation.

## 17,907 Decisions

(Continued from page 1)  
On the first Sunday morning of the revival, the Nada Church doubled its membership.

The 38-member church in Hokodate, Japan, had 389 decisions. Evangelist Larry Walker of Lewisville, Tex., said the figures don't tell the whole story.

"I've never seen such emotion before in my life," he said. "In one service the pastor could not pray, the interpreter couldn't translate because of emotion, and the floor was literally wet with the tears of the people."

The Niigata and Nagaoka Churches in Niigata, Japan, reported a revival with 594 decisions.

The 19-member Kamibonami Church in Fukuoka, Japan, had 151 decisions; the 22-member church in Kashima had 177 decisions; the 21-member Nakama Church had 192 decisions; and the 12-member Nogata Church in Fukuoka had 100 decisions.

An earlier revival in Ichikawa, Japan, and 11-member church reported 223 decisions in a week-long revival. In the very first service, 70 responded on profession of faith. "I've never seen anything like this in my life," said Evangelist Bailey Stone of McKinney, Tex.

## Lottie Moon Gifts \$10,323,591.69

**RICHMOND, Va.**—Books on the 1962 Lottie Moon Christmas Offering closed May 1 with a total of \$10,323,591.69. This represents an increase of \$1,007,836.91, or 10.82 per cent, over the 1961 total of \$9,315,754.78. Any Additional Lottie Moon funds received by the Foreign Mission Board will be counted on the 1963 offering.



**HEADLINE SPEAKERS** at the annual nation-wide conference of students at Ridgecrest (N. C.) Baptist Assembly June 6-12 are, top row, left to right: Dr. Foy Valentine, executive secretary-treasurer, Christian Life Commission; Miss Linda Loftis, Texas Christian University student; Ross Coggins, associate secretary, Christian Life Commission. Bottom row, William M. Dyal, Jr., associate secretary of missionary personnel, Foreign Mission Board; Jerry Howell, 1962 All-American halfback, now with St. Louis Cardinals; and Gregory Walcott, television and motion picture actor. (AP Wirephoto)

## Arkansas Okays New Audio-Visual Plan

NASHVILLE — Key leaders in 26 Arkansas associations responded enthusiastically to the Baptist Sunday School Board's new church audio-visual education plan, said Robert A. Dowdy. Dowdy, director of the audio-visual education section of the board's Broadman Films Department, recently explained the new plan to about 100 moderators, associational superintendents of missions, Training Union Directors, and other interested persons.

Nineteen associations agreed to present the plan to all churches in their associations. They will be the first in the Southern Baptist Convention to try the plan, which is being handled as a new project in Arkansas.

An associational Training Union audio-visual education director will be elected in each association. This person will contact the churches and encourage them to elect an audio-visual education director who will work with the total church program.

"Buddy" System Planned  
"The Arkansas people, Ralph W. Davis, Arkansas Training Union secretary, and I contacted, think the plan is going to make it possible for every church in every association to have audio-visual education. In the past it was possible only in the larger churches. They plan to use a "Buddy" system in which the larger churches will help the smaller churches financially to become part of the plan," Dowdy said.

The new church audio-visual education plan has been developed to make Broadman films and filmstrips available to Southern Baptist churches at greatly reduced prices.

For further information about the plan, write: Broadman Films Department, Church Audio-visual Education Section, Baptist Sunday School Board, 127 Ninth Ave., N., Nashville 3, Tenn.

## Protestants

(Continued from page 1)  
decision to sign the bill into law, did so in an address before a joint session of the House of Representatives and Senate here.

In his speech he noted that federal law was concerned only with interstate traffic and not with sweepstakes conducted within a single state.

Protestant leaders who had called for a veto by Gov. King included the Rev. Harley T. Grandin, executive secretary of the New Hampshire Council of Churches. He had described the sweepstakes plan as "a calamity for our state."

Others who informed the governor of their opposition were Protestant Episcopal Bishop Charles F. Hall of New Hampshire; the Rev. David B. Howe, New Hampshire Baptist Convention; the Rev. Charles Broadbent, the New Hampshire Congregational Christian Conference; and the Rev. Lewis Mul-ton and the Rev. Norman Barrett of the New Hampshire Methodist Conference.

Christ died and rose again to make it clear  
To all men of all times:  
"Thou shalt not fear!"—Bud Collyer in THOU SHALT NOT FEAR (Fleming H. Revell Company)

## Last Call For—Forward Program Clinics

May 13-17 — 7 P. M.



**Urged To Attend Are—**  
• Pastors • Deacons  
• Finance Committee Members  
• Treasurers

Clinics planned primarily for churches that have not used Forward Program materials and methods.

May 13—Calvary Church, Tupelo  
May 14—North Greenwood Church  
May 16—First Church, Newton  
May 16—Second Avenue Church, Laurel  
May 17—First Church, Crystal Springs

Sponsored by  
**Mississippi Baptist Convention Board**  
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## Sunday School Department

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**MRS. JUDSON IRWIN**  
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Secretary

WELCOME, MR. CONNIF CALVARY, TUPELO TRAINS

Our department is happy to welcome Dennis E. Conniff, Jr., as a new associate. Mr. Conniff comes to our department with a background of rich experience both in business and religious education. Before joining our staff, Dennis served as Minister of Religious Education, Dauphin Way Church, Mobile, Alabama.

Mr. Conniff will initiate his leadership responsibilities in the following areas: Young People, Adult, General Officers and Training promotion and education.

## SUNDAY SCHOOL LEADERSHIP WEEK AT GULFSHORE

August 19-23, 1963 Pass Christian  
FOR: (1) Leadership (2) Youth (3) Children  
WRITE: A. L. Nelson, Gulfshore Assembly, Pass Christian, Mississippi for reservations and rates.

## ELEMENTARY WORKSHOPS CHURCH BUILDING RESULTS

(Held April 15-19)	(Held April 23-24)
Registered, Total 504	Registered, Total 70
Jackson 126	Committees 44
Hattiesburg 130	Jackson-Nashville 15
Tupelo 114	Engineer 1
Greenwood 98	Architects 5
80 Associations represented	Missionaries 1
118 Churches represented	Building Conferences 16



Thursday, May 9, 1963



**PLAQUE INSTALLED** — Holding plaque which marks first headquarters of Southern Baptist Woman's Missionary Union in downtown Baltimore before installation at the building are Mrs. A. W. Whedbee (left), chairman of centennial committee of women's union of Maryland, and Miss Josephine C. Norwood, Baltimore, Maryland state women's executive secretary. The Woman's Missionary Union office moved from Baltimore to Birmingham in 1921. (BP) Photo.

## Names In The News

Rev. Billy G. Harbison has accepted the pastorate of Bethany Church at Whynot in Lauderdale County. He will assume his duties on June 9.

Rev. Milton Williams began his third year as pastor of Arbor Grove Church, Chickasaw County, on April 28. That Sunday the church broke ground for a new educational building. In the past two years, the Sunday school enrollment at Arbor Grove grew from 100 to 210, with an average attendance of 130. The Training Union increased from 69 to 155, with an average attendance of 80. There have been 65 additions.

Miss Vickie Taylor of Metropolis, Ill., a senior in the Baptist Memorial Hospital School of Nursing, Memphis, Tenn., is the new president of the Tennessee Association of Student Nurses. Her occupancy of the office came when Miss Helen Carter of Knoxville was forced to resign because of illness.

Dr. and Mrs. Samuel R. J. Cannata, Jr., missionaries who have been on furlough, left the States April 17 for Central Africa. They may be addressed at Sanyati Baptist Hospital, Private Mail Bag 35, Gatooma, Southern Rhodesia, Central Africa. He is a native of Houston, Tex.; she is the former Virginia Curry, of Hollandale, Miss.

Dr. and Mrs. John D. Cave, missionary appointees for Argentina, have returned to the States after a year of Spanish language study in Costa Rica. They may be addressed at Box 515, Dunlap, Tenn. They plan to go to Argentina in June. He is a native of Williamston, S. C.; she is the former LaLura Carden, of Dunlap.

**WRITERS**  
N. Y. publisher wants books on all subjects fiction, nonfiction. No fee for professional opinion. FREE: Brochures that show how your book can be published, publicized, sold; tips and article reprints on writing, publishing, contracts. Write Dept. 10-E  
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## Joins Staff Of Western Recorder

MIDDLETOWN, Ky.—R. G. Puckett, pastor First Church, Dunedin, Florida, will become Assistant Editor of the Western Recorder on June 1. Puckett was editor of the Ohio Baptist Messenger, Southern Baptist periodical for three and one-half years before going to the Florida pastorate in October 1961.

## EAST CENTRAL BSU ELECTS NEW OFFICERS

Roger Hines, Forest freshman, has been elected president of East Central Junior College Baptist Student Union Executive Council for 1963-64.

Other officers are as follows: Vice - president, John Wayne Boutwell of Hickory; Secretary, Carol Culpepper of Forest; Devotional Chairman, Bill Ladd of Poplar Bluff, Mo.; Publicity Chairman, Betty Kindard of Louisville; Music Chairman, Linda Comans of Newton; Stewardship Chairman, Wendell Spence of Pensacola, Fla.; Missions Chairman, Otis Farmer, of Atlanta, Ga.; Y. A. President, Susan Boggan of Enterprise; Brotherhood President, Kenneth Dunn of Fairhope, Alabama.

Faculty advisers are Mrs. L. B. Simmons and Frank Rives, and pastor adviser is Rev. C. I. Miller of Decatur Church. Miss Gladys Bryant is Baptist student director.



Roger Hines

Dr. Searcy Garrison, State Executive Secretary for Georgia Baptists, was the evangelist for a successful revival recently held at First Church, Brookhaven. Dr. Bob Ramsay is the pastor.

Dr. Bob Ramsay, pastor of First Church, Brookhaven, was evangelist for a recent successful revival held at Prentiss Church, where Dr. L. E. Green is pastor.

Miss Dorothy Emmons, missionary to East Africa, was expected to arrive in the States April 23 for furlough. A native of Lake, Miss., she may be addressed at Sunset Acres, Apt. 62, Bogalusa, La.

**BAPTIST TRAINING UNION DEPARTMENT**

**DIRECTOR**  
Kernit S. King

**SECRETARIES**  
Miss Betty Lewis  
Mrs. John L. Walker

**ASSOCIATES**  
Miss Evelyn George  
G. G. Pierce  
James Harrell  
Norman A. Rodgers

**1963 Tournaments and Drills 1963**

**Junior Memory Work Drill**

**Young People's Speakers' Tournament**

**Intermediate Sword Drill**

**Adult Mission Story Tournament**

May 13 First Baptist, Cleveland 4:30-9:00 P.M.  
May 14 First Baptist, Pontotoc 4:30-9:00 P.M.  
May 16 First Baptist, Philadelphia 4:30-9:00 P.M.  
May 17 Temple Baptist, Hattiesburg 4:30-9:00 P.M.  
May 18 First Baptist, Crystal Springs 2:00-6:30 P.M.

NOTE: The Young People's Speakers' Tournament and the Adult Mission Story Tournament are scheduled to begin at 7:00 P. M. on May 13, 14, 16 and 17 and at 2:00 P. M. on Saturday, May 18.

**Baptist Training Union Assembly Gulfshore 1963**

**DATES: JULY 22-27 JULY 29-AUGUST 3 AUGUST 5-10**

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## Sunday Reports

Sunday School Attendance  
Training Union Attendance  
Additions To The Church

MAY 5, 1963

Aberdeen, 1st	353	107	2
Amory, 1st	571	227	
Main	490	175	
Mission	81	52	
Archie	58	48	
Atlix, Bay Vista	246	116	4
Atlix, First	612	199	4
Brandon, 1st	430	194	6
Brookhaven, 1st	887	281	
Main	803	251	
Halbert Heights	54	38	
Bruce, 1st	318	109	3
Bruce Mission	57		
Calhoun City, 1st	266	149	
Cartersville	165	90	
Cartersville, 1st	241	78	
Cedar Grove (Greene)	124	71	
Cleveland:			
Immanuel	259	109	2
Morrison Chapel	117	76	
Columbia, 1st	776	276	
Columbus, 1st	822	211	1
Mission	812		
Crowder	168	83	
Crystal Springs, 1st	589	174	
Fairview	32	31	
Fellowship (Pike)	60	56	1
Forest	368	86	
Forest, 1st	124	71	
Glendale (Leb.)	200	98	
Greenville:			
First	1176	393	6
Main	979	249	
Greenfield	117	44	
Chinese	153	41	1
Immanuel	326	81	
Parkway			
Greenwood:			
North	442	129	
Guilford	467	192	3
Grenada, Emmanuel	326	106	16
Guilford:			
Guilford Road	167	117	1
Grace Mem.	302	49	
Northward Chapel	1025	292	5
First	429	169	4
Hattiesburg:			
First	569	208	
Central	592	250	2
Temple	269	131	
38th Avenue	487	229	6
Houston, 1st	429	179	
Maple Chapel	58	50	
Parkway Chapel			
Jackson:			
946	463	4	
Daniel Memorial	1166	361	
Hillcrest	648	215	
McLaurin Hgts.	228	135	
Broadmoor	1368	453	5
Oak Forest	475	146	
Woodville Heights	141	73	
Robinson St.	367	138	5
Elaine	213	94	2
Crestwood	366	140	2
First	1875	512	6
Raymond Road	132	91	2
Midway	386	172	2
Highland	361	169	1
West Jackson	482	197	2
Emmanuel	200	111	2
Brarwood	234	87	
Grandview	192	108	1
Calvary	1695	658	5
Main	1519	607	
Mission	76	51	
Alta Woods	938	275	3
McDowell Rd.	215	86	
Southside	337	131	6
Kosciusko, First	585	143	3
Main	540	132	
Maple Chapel	15	11	
Kosciusko, Parkway	214	75	
Laurel:			
West Laurel	346	118	3
Plainway	170	123	2
Second Avenue	441	136	
Wildwood	391	148	5
First	515	212	1
Magnolia St.	579	210	
Liberty	265	86	
Long Beach, 1st	422	112	
Main	407	100	
Mission	15	12	
Ludlow	95	40	
Roundway	23	19	
McComb:			
South	234	46	
Central	377	80	5
Central	244	87	
Navilla	218	152	
Meridian			
Midway	199	135	4
Westwood	119	73	
St. Bernard	377	173	
Hickory Grove Chapel	113	48	
Highland	686	227	9
Calvary	465	187	3
Main	418	159	2
Fewell Survey Mission	24	16	1
Pine Springs Mission	23	12	
Fellowship	131	59	
East Heights	327	121	
South Side	479	222	
Main	445	190	
Union Avenue Mission	121	44	
Arkadelphia	577	248	
Fifteenth Avenue	200	92	
Eighth Avenue	590	173	
Central Parkway	260	105	
Oak Grove	108	40	
Morton, 1st	227	89	
Moselle	180	72	
W. Olive (Prentiss)	130	72	
Natchez, Morgantown	348	116	
Natchez, First	562	148	
Central Parkway	260	105	
New Albany, 1st	727	206	
Pascagoula:			
Orange Grove	105	43	
Eastlawn	109	50	
Main	367	133	
Mission	17	74	
Unity	473	143	
Brady Mission	10	50	
Pearl	403	143	
Pearson (Rankin)	169	54	
Petal-Harvey	573	122	
Main	356	102	
Harvey Mission	37	20	
Petal, Crestview	130	48	
Picayune, 1st	614	162	2
Main	580		
Mission	34		
Pocahontas	65	51	
Prospect (Perry)	61	33	
Quilman, 1st	360	94	
Randolph	72	32	
Richland (Rankin)	318	123	
Richman	183	74	1
Ripley, First	344	85	
Rosedale, 1st	179	80	
Ruth	65	46	
Sand Hill	67	47	
Springfield (Scott)	131	71	
Sher	169	56	
Starkville, First	1002	392	5
Starkville, Emmanuel	100	70	5
Terry	235	93	
Tupelo:			
East Heights	308	114	1
Harrisburg	867	214	
Calvary	560	194	16
West Jackson	573	122	
Tutwiler, 1st	163	54	2
Union, 1st	318	105	1
Mission	10	52	
Water Valley, Second	91	93	1
Vicksburg, Trinity	236	108	6
West Point, W. End	206	176	2
West Point, 1st	583	194	5



**MISSION PERSONALITIES** — These six Mississippi College students took part in a special chapel program at the college featuring student summer mission work. Pictured, left to right, are Noel Folk, Picayune, song leader; Randy Foster, Meridian, summer mission appointee to Montana; Tim Townsend, Charlotte, N. C., president of both the college and statewide BSU; Johnny Armistead, Meridian, president of the Student Body Association and a student missionary to Hawaii last summer; Jerry Rankin, Clinton, who will serve this summer in the Philippines; and Lynda Gayle Ganaway, Natchez, a summer mission volunteer to the Oregon-Washington area. (MC Photo by Rollin Hill)

## Mississippi College BSU Sets High Mission Goal

Mississippi College Baptist Student Union has set a goal of \$1200 for their part in Mississippi's student summer mission program.

The Mississippi College goal represents a part of \$5400 which has been set as a state goal in the summer mission fund drive and which will be contributed to by other colleges in the state.

The students at the Clinton college signed pledge cards over two months ago subscribing that amount and indication point toward a successful campaign.

The BSU held a special mission program in chapel, presenting the students who will be serving as student summer missionaries under the sponsorship of the Mississippi Baptist Student Convention.

Seven students from Missis-

si have been appointed as missionaries, with three of them being from Mississippi College. Jerry Rankin, Clinton, will serve in the Philippines; Lynda Gayle Ganaway, Natch-

ez, will work the Oregon-Washington area, and Randy Foster, Meridian, will represent the state in Montana. Caby Byrne is director of the Mississippi College BSU.

## GRAHAM MAGAZINE NOW IN FRENCH AND GERMAN

MINNEAPOLIS, Minn. — Decision Magazine, 2½-year-old monthly publication of The Billy Graham Evangelistic Association, will begin publication in French and German with the May edition.

The new publishing venture will coincide with the beginning of two great evangelistic Crusades to be conducted in France and Germany by Dr. Billy Graham, internationally known evangelist, and his Team.

The first copies of the French-language edition will be introduced by Dr. Graham on Sunday, May 12, at the opening service of his Paris Crusade in a 10,000-seat tent in the world-famous Porte de Clignancourt in the northern part of Paris, within easy reach of the great industrial suburbs.

## BROTHERHOOD DEPARTMENT

E. L. HOWELL  
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Associate

## Advantages Of Attending A Royal Ambassador Camp

Royal Ambassador camps provide opportunities for Christian growth and development through a variety of experiences. Campers and their cabin counselors work together in planning their activities of the day. Their plans may include a period of varied activities, such as a hike into the woods to learn about the plants and animals of the area — a cook-out to prepare a meal — a period for swimming — an interview with a missionary — a worship service in the cabin — time out from activities for private devotions.

- The advantages may be seen best as one looks at the objectives of Royal Ambassador camping.
- To help boys understand their personal responsibilities in World Missions
  - To lead boys to face the question of what God would have them do with their lives
  - To provide opportunities for unsaved boys to learn about Christ and to accept him as Saviour and Lord of their lives
  - To provide opportunities to help boys develop ideal habits and character
  - To provide a happy, wholesome experience of fun, adventure and fellowship
  - To provide an experience through which boys can better understand how to live cooperatively
  - To provide opportunities to learn skills and find new ways of spending leisure time
  - To help boys develop an interest and love for the out-of-doors
  - To help keep boys safe and healthy
  - To help boys develop a spirit of sharing responsibilities through cabin life
  - To help boys develop the attitude of fair play through participation in athletic events.

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# The Baptist Record

Largest Circulation of Any Newspaper  
Of Any Kind in Mississippi

JOE T. ODLE, Editor

Page 4

Thursday, May 9, 1963

## GUEST EDITORIAL

### Our Greatest Need

By Dr. J. B. Gambrell  
First Editor, the Baptist Record

There are now, and always will be, urgent needs in the churches and in the Kingdom. We stress one thing and then another. It often happens that one ventures to say that this is our greatest need. We should have a care when we speak of our needs that we do not overstress this or that.

With due care and full faith we may also say that our greatest need today, everywhere, is the right kind of prayers. The greatest possible helpers are the real prayers. Paul was insistent in emphasizing the need of prayer. He pleaded for it. He practiced praying. He urged prayer. And a greater than Paul, even Jesus said, if two agree as touching anything and ask for it, it will be done for them by the Father in Heaven. More is promised to prayer than to influence, learning, natural ability, wealth—everything else in the world put together.

From the shadows of the past comes a scene. The place was a country church, where devout, soul-loving people camped and joyfully caroled for the multitudes who might be induced to come in reach of the gospel. The parents of a young married woman were camped on the ground. She heard the call of God one day and with broken heart came and knelt at the mourners' bench for prayer. Her wicked husband followed her with horrible oaths cursing his wife for a fool, cursing her parents for meddling, cursing the church as a den of hypocrites, cursing the preacher for preaching lies. His face, naturally handsome, was horribly distorted and black with rage.

The people were dazed as the enraged man, still breathing out threatnings, led his wife out of the church bareheaded and compelled her to mount a horse behind him and ride away five miles to their home. The pastor stood silent before the congregation. I see him now. Then in solemn tones he said: "This is not time for angry or hasty words; it is a time for prayers. This poor man needs our prayers. Let not one hard word be said."

That evening the people broke up in small groups and went their ways into the woods for prayers. One man's name was on all hearts and lips as prayer went up to God. That night, in the language of the common people, there was a "powerful meeting," and it was well named, for great power was on the people.

Next morning, one of the first men on the ground was Wash Guber, with his wife. He looked like he had seen an angel with the sword of justice in his hand. When mourners were called, he tried to reach the mourners' bench, but he was like a paralytic. He fell on the floor as one dying. He was dying and did die there that day. But he heard the voice that raised Lazarus from the dead and rose in the power of a new life. Prayer reached this modern Saul of Tarsus and saved him.

Back of every great movement in the Kingdom is prayer. The most useful people in all the churches today are the best prayers. They are far more useful than large givers who do not pray. They are far more useful than preachers who only preach. Great prayers are far more needed than great preachers, great givers, great singers and great workers, all put together. If we can have great prayers we can have everything else.

In many a pulpit today is a cultured preacher fooling away his time on labored, scholarly sermonettes, which fall on the people as the dead leaves of the forest under mid-winter's frost. Vast sums of money may be put into great meeting houses, with costly equipments; yet the whole be like a display of cut flowers, without life and lacking the attractive fragrance of the garden of the Lord.

What is needed in these valleys of dry bones, the beautiful cemeteries of dead churches? There is one overwhelming need, even the spirit of power and life to make the dead live before the Lord. How are we to have the Spirit back in the churches? By prayer! It is a wonderful promise. It is sheer nonsense to resort to tricks to work up a revival. It must come down from the Father of Mercies and the right kind of praying can get it. Ten men could have saved Sodom. Two real prayers can save any church. I lay it on the hearts of all who believe in prayer. If things are going bad in your church quietly get together two, three or more and pray for what you need. If your preacher is dry, pray for him. He is a reflex of your prayerlessness. Take no fright from circumstances or difficulties. Pray and look to God. He can manage it all. He has lifted distracted, lifeless churches from the dust and converted them into victorious armies. It is with you.

—The Beam, May, 1963.

## GUEST EDITORIAL

### Scavengers

Horace F. Burns in Baptist New Mexican

Every week literature comes to the editor's desk which scores Southern Baptists for one thing or another. We are constantly objects of the scorn and criticism of some who are certain that we are all modernists, communists, or landmarks. Some call us modernists, and go all out to score us for our modernism; others call us fundamentalists and show how wrong we are. Some writers go to great lengths to tell those who will read their literature that we are not a missionary group. They criticize our mission operations. Some criticize us, for being so selfish as to not have fellowship with other Christian bodies; others criticize us for our cooperation and ecumenical leanings. One thing is certain, our critics are not agreed as to what is wrong with Southern Baptists.

If it were not for the fact that many who are not well posted on Southern Baptists, their people and the work, are misled, and finally come to believe that part of what they read is true, it would be easy to laugh and ignore all the biased or untrue statements we see. However our attention is called to the fact that from time to time some of our own people become poisoned, and others who really ought to become Southern Baptists do not really get to know what Southern Baptists are like, and go off in some other direction.

Some of the publications we receive contain many half-truths, and the picture is distorted. Some statements are utterly false and unfounded, yet we see some such statements repeated time after time.

Whether they intend to do so or not, our critics help us a great deal. There is some hurt, to be sure, and individuals often are deprived of blessings that should be theirs, because they believed something that was not true. However the fact that we have critics should be an encouragement to us. The critics honor us by their attention. It should be a source of comfort to us to remember that scavengers do a great deal to protect the health of those for whom they scavenge.

As Baptists we should welcome criticism which is given in a fine spirit and solely for the purpose of helping, lifting or up-grading our work. We need to be alert in our program of work. We need to be alert in our program of work. We need to be careful, too, about what we preach



NEW YORK — The most famous American mother — "Whistler's Mother," a painting done in the mid-1800's by James McNeill Whistler — is a symbol to many of the Mother's Day observance on Sunday, May 12. —(RNS Photo)

## New Books

**THE POWER OF POSTIVE THINKING** by Norman Vincent Peale (Paperback, 224 pp., Crest-Premier Books, Fawcett World Library, 67 West 44th St., New York 36, New York). The well known Dr. Peale's great inspirational best seller has now been printed in paperback edition. And almost anyone could buy it for the 60 cents asked.

**HOW WE GOT THE BIBLE** by Neil Lightfoot (Baker, 128 pp., \$2.50). This is a factual account of how the Bible has been preserved and handed down to our generation. The author has tried to keep the language simple and non-technical so that any Bible student might use the book with ease.

**A HAPPY MARRIED LIFE** by William S. Deal (Zondervan, 117 pp., \$1.95). This practical book includes ten rules or "Ten Commandments" for married happiness. It is aimed not only to the newly married, but also to those who have been married many years. It contains refreshing ideas about many little day-to-day problems of married life.

**PLUS LIVING** by Myron S. Augsburger (Zondervan, 59 pp., paperback, \$1.00). This small but thought-provoking book contains meditations on the meaning of Christian discipleship and of walking daily with Jesus. "Plus Living," according to the author, is "living beyond the command in John 10:10."

**RELIGIOUS LANGUAGE, AN EMPIRICAL PLACING OF THEOLOGICAL PHRASES** by Ian T. Ramsey (Macmillan, paperback, 221 pp., \$1.45). Here are lectures by a professor of philosophy who seeks to "help place theology and linguistic philosophy of a new contemporary footing of cooperation."

**THE COST OF DISCIPLESHIP** by Dietrich Bonhoeffer (Macmillan, paperback, 352 pp., \$1.45). The author was a young German theologian martyred by the Nazis. In this book, he launched a powerful attack on "easy Christianity," and sought to show the true Christian disciple's intense struggle between the world and God.

and teach.

It is interesting that so often when we criticize ourselves, some are quick to find what they think is a juicy morsel. They make the most of an opportunity to condemn or distort. Even some who are affiliated with Southern Baptists seem to be unable to join in self-criticism without exhibiting a spirit typical of an enemy. There is a difference between criticism and condemnation.

A few years ago, in another state, a church suffered greatly because a false rumor about the pastor had been circulated. Finally the matter was cleared up, and some members admitted to having circulated a story they knew was untrue. Then the pastor said something like this to his people: "I'm not a perfect man, but if you're going to talk about me, I wish you'd tell the truth. If you just must know something bad about me, come and ask me. I can give you something to talk about. From now on, let's tell the truth."

It is not so disagreeable when our critics tell the whole truth, although almost any time there may be things about us of which we may be ashamed. But half truths, distorted pictures, and "hear says," especially when there are ulterior motives and efforts to mislead our people are abominable.

**CONSIDER WHAT GOD IS DOING** by Archie A. Bolitho (Warner Press, Anderson, Indiana, paperback, 112 pp., \$1.50). Here are exciting, factual, dramatic stories of how eleven persons met illness, accident, death, alcoholism, or family tragedy and conquered with God's help.

**ON BEING A REAL CHRISTIAN** by G. Christian Weiss (Good News Publishers, Westchester, Illinois, paperback, 63 pp., 50 cents). This is a "One Evening" Condensed Book on "how to know God's answers to your real questions." —THIRTY

**MY HOSPITAL RECORD** by Rev. Walter I. Greenawalt and John H. Nicholson, with illustrations by David Wirz (Henry Stewart, Inc., East Aurora, New York, \$1.00). This would make a nice gift for a hospital patient. It is colorfully illustrated and contains poetry, meditations, Scripture quotations, as well as blanks to fill out with autographs, names of nurses, names of flower and card senders, etc.

## Calendar of Prayer

May 13—Leon J. Smith, faculty, Mississippi College; Sam Beddingfield, Kemper association Brotherhood president.

May 14—Horace Glass, George association Training Union director; Mrs. C. E. Graves, Franklin association WMU president.

May 15—Mrs. H. J. Malone, Baptist Student Director, Mississippi Delta Junior College; Mrs. Gertrude Smith, faculty, William Carey College.

May 16—Kathleen Wright, Baptist Book Store; Virginia Lane, physician, Blue Mountain College.

May 17—Joe Thompson, Baptist Building; Mrs. Helen Walker, Baptist Building.

May 18—Therman V. Bryant, faculty, Clarke College; Mrs. Paul N. Nunnery, staff, Baptist Children's Village.

May 19—J. D. Lundy, Marion, Walthall, and Lawrence Superintendent of Missions; Harry Phillips, Benton and Tipah Superintendent of Missions.

**PRAYER IN THE SPACE** AGE by Asa Zadel Hall (Zondervan, 64 pp., \$1.00). Using figures of speech drawn from Space Age language, the author has written some very interesting and helpful meditations on communication by prayer.

**ALBERT SCHWEITZER, MEMOIRS OF CHILDHOOD AND YOUTH** (Macmillan, paperback, 124 pp., 95 cents). The great man who has given his life to Africa writes in a winsome and charming way about his boyhood.

**WORSHIP SERVICES FOR SPECIAL DAYS** by David E. Martin (Warner Press, Anderson, Indiana, 96 pp., paperback, \$1.75). The book includes 44 fresh and varied worship programs. Though all the Special Days included are not observed by Southern Baptists, most of the services can be adapted to any church's use.

**THE OLD TESTAMENT FROM WITHIN** by Gabriel Hebert (Oxford University Press, 153 pp., paperback, \$1.75). This book aimed to help lay people especially to see and hear the Word of God to them as expressed in the Old Testament.

**THE SECRET CONFLICT** by Sallie Lee Bell (Zondervan, 135 pp., \$2.50). In this exciting new novel, a young missionary to the Indians in Alaska falls in love with a man who is an unbeliever. How Jean solves her conflict makes a gripping story.

**WINDOWS TOWARD GOD** by Charles H. Schmitz (Abingdon, paperback, 192 pp., 95 cents). Short, vivid word pictures—devotional meditations written to bring beauty into daily living.

## Baptist Forum

### Florida Church Needs Worker

Dear Dr. Odle:

Our church is in need of a full time Minister of Music and Education and I wonder if you would be so kind as to place a few particulars in the Baptist Record which may lead some man to respond to our need.

Our church is located in Pensacola, Florida: The East Brent Baptist Church with roughly 850 members; an average of 450 in Sunday School attendance and growing continuously. The church is relatively new in the city. Any interested party could inquire by writing the Personnel Chairman, East Brent Baptist Church, 423 East 48th Street, Pensacola, Florida.

Joe Haigler, Pastor  
East Brent Baptist Church  
Pensacola, Florida

## BAPTIST BELIEFS

By Herschel H. Hobbs  
Pastor, First Baptist Church  
Oklahoma City, Okla.

### SPEAKING IN TONGUES

The New Testament phenomenon of speaking in "tongues" is recorded only in Acts and I Corinthians. The term applied to this phenomenon is "glossolalia." It appears to have been a temporary gift of the Holy Spirit (I Cor. 13:8) designed to hasten the early spread of the gospel. Certain modern groups see "tongues" as an evidence of the baptism of the Holy Spirit. But what say the Scriptures?

The word "tongue" variously refers to the physical organ (Hebrew, lashon Judges 7:5; Greek, glossa, Mk. 7:33) or to a language (Gen. 10:5; John 5:2; Rev. 5:9). It translates a Greek word meaning dialect (dialektos, Acts 1:19; 2:8; 21:40; 22:2; 26:14).

That speaking in "tongues" was an evidence of the power of the Holy Spirit is clear (Acts 10:46; 19:6). But these passages do not explain this meaning.

The first chronological reference to "tongues" in the New Testament is in Acts 2. People of different languages were

at Pentecost (vv.5, 9-11). Filled with the Holy Spirit the disciples "began to speak with other (heteras, other of a different kind) tongues (glossa) . . . (v.4). Each man heard in his own "dialect" (dialektos, vv. 6,8). It would seem, therefore, that the disciples without previous study, were enabled to speak in languages other than their own, that the gospel might be heard by those present.

The second reference to "tongues" is in I Corinthians 12-14. Paul lists "tongues" among the spiritual gifts received the ability to interpret these "tongues" (v.10). "Tongues" were not to be used as a display (14:off.). To prophesy or preach clearly is better than speaking in "tongues" (14:1ff.). Paul forbids to speak in "tongues" without an interpreter, so that all may understand (v.5). He prefers to speak so that men may understand rather than by "tongues" (v.19). The ability to speak in "tongues" or "languages" other than their own is proof to the heathen that God is in their preaching (vv.21ff.). If they speak in other languages not understood by their hearers, without an interpreter, they appear to them to be mad (vv.23ff.). Hence the need for interpreters.

Therefore, it appears that "tongues" were the ability for one to speak languages other than his own to enable the gospel to be preached quickly to all people. It was a temporary gift, not one of the great (14:5), which would fulfill its function and pass away (I Cor. 13:8). The same ability today is derived through language study.

The New Testament knows nothing about the "unknown tongue." The word "unknown" (I Cor. 14:13, 14, 19, 27) is in the original manuscripts. Note in KJV that it is in italics.

## Pages From The Past

By J. L. Boyd

**60 Years Ago**  
The best collection report in the state was that of Hebron Church in Amite County of a small membership and all poor farmers, which had a preaching only once a month. At he last service she went down in solid cash \$103 for Foreign Missions.

**50 Years Ago**  
The opening services of the Baptist Church of Booneville were largely attended. The sermons were given by Pastor John Buchanan. It was one of the handsomest churches in North Mississippi and the building is an ornament to the town.

**40 Years Ago**  
Forest Church paid its full quota to the \$75,000,000 campaign and sent in an additional \$1,000.

**The Silver Springs Junior B.Y.P.U. of Pike County, according to their very capable leader, Miss Ruby Mae Burch, went to Midway church and reorganized their B.Y.P.U.**

**25 Years Ago**  
At Gooden Lake in Humphreys County five new Sunday School rooms were added to the church. The Sunday School, B.T.U. and W.M.U. had a healthy growth.

A Jones County training school was conducted by state workers, with an average of 400 in attendance for the five nights with 14 churches participating. The attendance from the country churches exceeded that of the city churches.

## The Baptist Record

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Anne McWilliams Ed. Asst.  
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THE SUNDAY SCHOOL LESSON—  
Worship And The Family

By Clifton J. Allen  
Psalms 78:1-8; 128

Family life held a central place in the nation of Israel. This was in keeping with the purpose of God. In fact, God meant the home to be the foundation of human well-being. It is not surprising, therefore, that there should be many references to family relationships in the book of Psalms. In the later years of Hebrew history—and down the centuries since—the psalms contributed much to the religious nurture of God's chosen people. In no area of life do we need the inspiration of the psalms more than in modern family living. Such would surely contribute to a revival of family worship.

This lesson is to be studied on the day widely observed as Mother's Day. This day concludes Christian Home Week. What could be more important than for us to study about God's plan for family living? The trouble with our homes is that God has been forgotten. If we cannot have a revival of the fear of the Lord in family living, the moral and spiritual foundations of home life are doomed.

The Lesson Explained  
RELIGIOUS TEACHING CENTRAL (78:5-6)

This psalm recounts something of the story of Israel. It reflects the sure consequences of God's judgment upon an unfaithful people. God did indeed establish laws and precepts for the guidance of his chosen people. He made known to the fathers of the nation his statutes and promises and ordinances and commanded that these should be taught by parents to their children from generation to generation. In other words, God ordained that the home should be a school, that parents should be teachers, that children should be nurtured in the chastening and admonition of the Lord, and that the home should thus be sanctified by faith in God. Parents are to teach their children the

truth about who God is, what God has done, how he deals with persons, and how persons ought to respond to him with reverential fear, personal faith, and full dedication. God is the ruler of heaven and earth, to whom we should give the devotion of trust and love and obedience.

GOD FIRST (78:7-8)

The objective of religious teaching in the home is the cultivation of true faith and piety. The psalmist was all too aware that the purposes of God for his people, and for family life in particular, had not been fulfilled. The heritage of faith had not been transmitted from generation to generation. But the psalmist sought to impress upon the people of Israel the lessons from their history so that the next generation would not be stubborn and rebellious—with hearts not right with God, having a spirit of apostasy rather than fidelity. God ought to have first place in the home. The home is the foundation of the social order. If homes are not built on the rock of faith, with God acknowledged as keeper and ruler, the tone of human society will inevitably become morally corrupt and pagan.

A GOD-FEARING HOME (128)

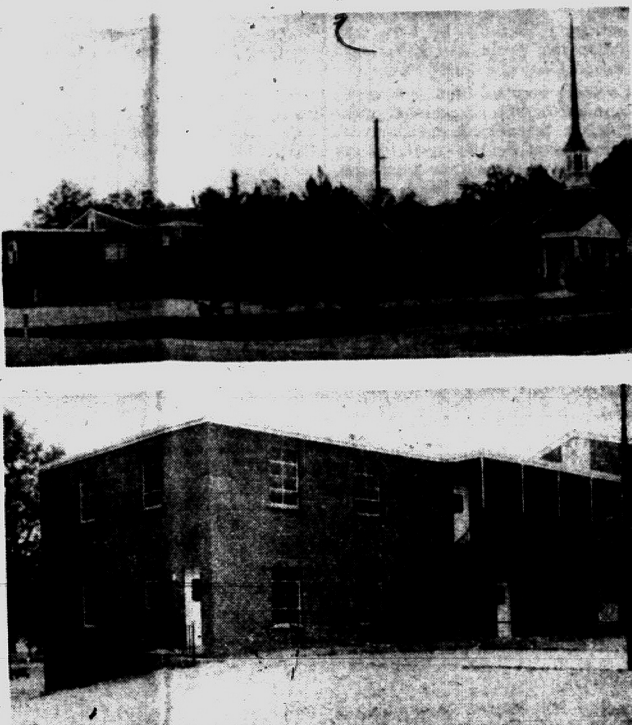
This psalm is a picture of the blessedness of a God-fearing family. By honest labor the father will be able to provide for the needs of the family. There is happiness and peace in fulfilling the responsibility of work. In such a home, the wife is a true companion who shares with her husband the reality of faith, the joys of work, and the responsibility of parenthood. Children grow up with vigor and devotion, a source of constant joy for the parents and inspiring examples of good training and true piety. In such a home God is worshiped. His precepts are obeyed. His blessing is sought. His faithfulness is trusted. The daily life of such a home is marked by love and peace, and its beneficent influence reaches out to sanctify and bless others. The psalmist declares the assurance of God's blessing. Those who are faithful to the Lord will see the prosperity of righteousness as long as they live; and they will see the fruits of their own faith in their children's children—not only in this life but also in the blessedness of the life to come. Such a hope justifies the sacrifice and devotion needed for the cultivation of Christian family life.

Truths to Live By  
The home is meant to be a

school.—The family relationship—of love and intimacy, of individual and group experience, of sharing and helping—is the ideal place for learning. God's purpose that the home add Sunday School Lesson should be a school, however, lays upon parents the sacred responsibility to bring up their children in the discipline and instruction of God. This requires of parents, especially, that they shall teach their children the truths which lead to a knowledge of Christ that they may be made wise unto salvation through faith in Christ. Beyond this, parents must feel a divine urgency to teach and train their children with respect to moral standards, Christian principles, Christian doctrines, the duties of church membership, the values of worship, and the ideals of Christian service. The Christian home must be joined with the church to see that the whole family will learn the truth of Christ, which leads to wisdom and holiness under the lordship of Christ.

Family worship enriches home life.—When the family joins together daily in Bible reading and prayer, in conversation about spiritual realities, and perhaps in singing hymns, the presence of God becomes more real. It is the awareness of his presence that injects into family experiences something meaningful and satisfying. Kindness becomes more natural. Love becomes more active, more forgiving, more enduring. Sharing becomes more spontaneous. Drudgery seems to be sanctified by a desire to make others happy. And the disappointments and heartaches and irritations, and even the blows of pain and sorrow, seem somehow to be dissipated by remembering that the loving Father in heaven is our refuge and strength. The family which worships comes to a deepening appreciation of spiritual values and is thus helped to overcome covetousness. It comes to a better understanding of moral character and high standards of moral conduct, and the members of such a family set their ideals on purity and integrity and generosity. Through meaningful worship, a family finds unity of purpose in the service of Christ; it finds the blessing of peace in the instruction and comfort of his Spirit.

You cannot control the length of your life, but you can control its breadth, depth, and height.



ON APRIL 28 at 3:00 p. m. Wildwood Church, Laurel, dedicated a new two-story educational unit, shown in two views above. The ground floor comprises one of the most modern and well-equipped nurseries in the area. Some of the special features include one-way glass in the classroom doors, low window sills for outside viewing by the children, a divided bed-baby room, with changing room between, Newcomb classroom phonographs for each room, a complete complement of toys and equipment, and a complete kitchenette. This unit can handle up to one hundred children. The Wildwood Nursery has the only Standard Nursery Departments in Jones Association. The top floor is used for recreational area, 2,000 square feet of open space, to be equipped with various indoor games. This unit is centrally heated and air conditioned. R. E. Rankin is Chairman of the Building Committee and W. D. Gray, was contractor. Rev. J. M. Foy is pastor.

Larry McRae To Join BMC Faculty

Dr. Wilfred C. Tyler, president of Blue Mountain College, has announced that Larry G. McRae, LaFayette, Ga., will join the faculty in the Department of Natural Science, at the opening of the 1963-64 session. Mr. McRae was graduated from Lafayette, Ga. High School, and Berry College, Rome, Ga.

While at Berry College, he was named to WHO'S WHO AMONG STUDENTS IN AMERICAN UNIVERSITIES AND COLLEGES. He taught General Chemistry at Blue Mountain College during the summer session of 1961. Mr. McRae has completed three years of graduate study at the University of Mississippi, and when his work at

Approximately 4,000,000 Americans now live in 16,000 mobile home parks or communities scattered over the country.

577 PROFESSIONS RECORDED  
DURING REVIVAL IN MEXICO

A simultaneous evangelistic campaign held from Palm Sunday to Easter by 14 Baptist churches and 11 missions in the Laguna Association of Mexico resulted in 577 professions of faith in Christ, reports Rev. Ervin E. Hasty, Southern Baptist missionary. The Association takes in Torreón and surrounding areas.

Three mass concentrations were held during the week: one in Matamoros, with more than 1,500 attending and about 180 professing faith; one in Tlahualilo, with 1,500 attending (many others could not get in) and 33 making professions; and one in San Pedro, with more than 3,000 attending and 100 making professions.

The San Pedro program was broadcast over radio by remote control, and Mr. Hasty believes this is the first time an entire Baptist service has been aired in Mexico in this manner. He was the preacher that night.

Fourteen 15-minute programs were broadcast over stations in Torreón and San Pedro in connection with the campaign, and the Torreón station has asked Baptists to continue with a weekly program.

Also, evangelistic articles were published in a leading news organ of Torreón. As an example of the response they brought, Mr. Hasty tells of two campesinos (farmers) who came to the Association office in Torreón, professed faith in Christ, and asked for preachers to come to their ranch. "They also asked if we would talk to some others from the ranch who are interested in

spiritual matters if they brought them into Torreón," says Mr. Hasty. "We assured them we would. This is one very strong evidence that these men are in earnest."

Orchestra to Be  
Featured At  
Student Meeting

NASHVILLE—A Ridgecrest orchestra will be a feature of the Music Leadership Conference at Ridgecrest (N. C.) Baptist Assembly June 27-July 3. "Those attending the conference are encouraged to bring their instruments and to audition for the orchestra," said Robert Snead, Young People-Adult Music Consultant in the Sunday School Board's Church Music Department.

"Both teen-agers and adults will be eligible for the orchestra. Persons wishing to participate should be able to sight read orchestrations of medium-grade difficulty. They should have had some experience in orchestra or band in which fairly difficult music is played readily," Snead said.

Practice sessions will be held in the afternoons, enabling participants to attend morning classes of their choice.

Floyd McCoy, instructor in music at Howard College, Birmingham, will direct the orchestra. In addition he will lead classes in brass ensemble and wind ensemble work.



"DEAR JESUS, CAN YOU SEE LITTLE FOLDED HANDS FROM WHERE YOU ARE UP THERE? PLEASE IF YOU CAN, LOOK DOWN ON MINE, AND LISTEN TO MY PRAYER."

This expensive lithograph picture has a nine-verse tender-loving poem that gets next to your heart. It also has five lovely notes, all except one has eight verses or more, each has a beautiful picture in many colors. Sold unframed 50c each on a money-back guarantee. Sorry, no C.O.D.'s please. Special price to Sunday school teachers, and maternity wards. If you order less than six, allow ten days for reply. Or mail only \$2.50 check or M.O. for a package of six ready to drop in the mail—no waiting. The list reads:

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- WHEN A LITTLE GIRL PRAYS
- WHEN A LITTLE GIRL TALKS TO GOD
- WHEN A LITTLE BOY TAKES HIS TROUBLES TO GOD
- A BIT OF HEAVEN UNDER LEAVES OF GREEN
- WHEN THE MOON WENT DOWN IN THE MIDDLE OF THE ROAD

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World Awareness

WE WELL SEEK TO DEVELOP AN APPRECIATION FOR ALL PEOPLE AND A DEEP CONCERN FOR THOSE WHO ARE LOST WITHOUT CHRIST.

Sadie T. Crawley

The fifth book to be released for Woman's Missionary Union Aim Series is WORLD AWARENESS. It should be studied by society or circles this quarter.

Looking back over the past years of organization would be involved in our study of the world mission work as it is related to Woman's Missionary Union. Miss Alma Hunt's book, on the W.M.U. history will bring up to date information. A history had not been written since the 50th anniversary in 1938.

CHAINS

"The Chains Are Strong", home mission study book by Dr. W. C. Fields, has made an indelible impression on the minds of many of us. This poem is printed for your consideration as a definite illustration of the deeper understanding of mission work as described in the book.

There are chains that link and chains that bind... The way we think; our state of mind... Determines oft it ends will be... A loving circle, keeping free... Or chafing irons of galley slave... Just marking time, from birth to grave... Today, the chain of circumstance... Will take its course—it isn't chance... If we are bound by brotherhood... The opportunities for good... Will link tomorrow with today... By kindly deeds along the way... Some links are weak, but just as long... As weak are bound and held by strong... Can chains be made connecting trends... To balance life as God intends.

Valerie Boyd Howell

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Miss Britt Gantt, a Senior Nursing Student and president of the National Association of Student Nurses for 1963, is an outstanding example of the quality that prevails among people at Baptist Memorial Hospital in Memphis.

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- UNIT 2: HE KEEPS ME SINGING, PATIENTLY WILL HE WAIT, ONE THAT I KNEW OVER THE SUNSET, I'LL BE THERE, WONDERFUL GUEST WHEN YOU PRAY
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where you are invited to come in and play the recording and examine this material.





DR. HARRY LEE SPENCER, left, and Colonel Ralph P. Weaver, right, are shown presenting Byron E. Mathis, Jr., (Buddy) center, who was designated to begin a fund for his college education. Dr. Spencer is Executive Secretary of the Mississippi Baptist Foundation, Jackson. Colonel Weaver, an automobile dealer, is a member of Calvary Church, Pascagoula, where Rev. Byron E. Mathis, Sr., Buddy's father, is pastor. Buddy Mathis accepted Christ when he was five, was baptized at six, was called to preach and preached his first sermon at seven.

## President Addresses . . .

(Continued from Page 1)

Thus Paul begins his philosophy of history with the words "The God." Not any one or all of the thirty-thousand gods of the Athenians. But "the God, the one making the Cosmos and each item severally in it" (Acts 17:24, author's translation). He is Lord of heaven and earth. He does not dwell in handmade temples. Nor is He subject to the gratuity of those who worship Him. Instead, He gives to all life, and breath, and all things.

The universe, therefore, is not the result of impersonal, material forces. It was created by the one true God, who made the universe according to His will and power, who guides it in its operation, and who is concerned with the welfare of all of His creatures, even man. This is History within history.

This Holy History is recorded in the Holy Scriptures which have stood the test of authenticity. In each instance where archaeology has thrown light upon questions of accuracy in its relation to secular history, Holy History has been vindicated, even where it differed from the records of ancient chroniclers. Of course, not every act of God in History within history may be subjected to the exact techniques of the historiographer. But experience and faith, which enter where reason cannot tread, prove them to be truth indeed.

Second, Holy History is purposeful history. Paul continues, "God . . . hath made [out] of one [blood] not in best manuscripts) all nations of men . . . and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord . . ." (Acts 17:26-27).

The apostle thus declares the God of natural history to be the God of human history. God who created the universe created man also. And out of the one man whom God created have come all the nations of the earth. Their "times" and "bounds" have been fixed by God. No nation ever emerged from the womb of time or walked through the "Doors of Death" (Toynbee) as a surprise to God.

For God has a purpose in history and for all nations. "That they should seek the Lord . . ." No nation in history ever arose, reached the zenith of its power, and survived, which failed to fit itself into this purpose of God. This does not mean that God is responsible for each act of every nation. But it does mean that within the context of secular history runs God's Holy History, wherein God is working out His purpose of benevolence and salvation.

For instance, the secular historian may stand amid the ruins of ancient Ur of the Chaldees and view the remains of its palaces, library, shops, and docks. But he does not discern that which makes the city immortal until he hears God speaking to one of its citizens. "Get thee out of thy country . . . unto a land that I will show thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing . . ." (Gen. 12:1-2). For that is Holy History where Abraham "looked for a city . . . whose builder and maker is God" (Heb. 11:10). This began a trail in history which led through Israel, to Christ and His Church, through which would be made known "the manifold wisdom of God, according to the eternal purpose which he purposed through Christ Jesus our Lord" (Eph. 3:10-11).

Third, Holy History is redemptive history. Once again we hear the apostle Paul. "That they should seek the Lord . . . though he be not far from every one of us" (Acts 17:27).

When Jesus was born the sacred historian called Him "Emmanuel, which being interpreted is, God with us" (Matt. 1:23). Thus Jesus Christ is the center of history. And the secular historiographer gives silent witness to this fact as he dates his documents B.C. and A.D. Doctor Bernard Ramm reminds us that "one of the great contributions of Luke as historiographer is that he not only shows history coming to its climax in Christ (in his Gospel) but also shows how history flows from Christ in his history of the acts of the Risen Lord (in the Book of Acts)."

Now the facts of the life of Jesus are recorded in the Gospels. And again we agree with Doctor Ramm when he says, "All aspects of the life of Christ which intersect life in ancient Palestine are open to the scrutiny of scientific historiography. All aspects of the life of Christ which are the product of the Act and Agency of God are known only through divine interpretation."

Thus the scientific historian may deal with the conquests of Alexander the Great, in the wake of which he established the Greek culture and language. But only the student of Holy History sees the act of God whereby He established a culture and language through which the Gospel might be communicated to a lost world. Again, the scientific historiographer may trace the march of Roman Legions subduing nations, establishing law and order, building roads and marking sea lanes. But only the inquirer into Holy History sees God at work creating an environment and means whereby the evangel of grace could reach men with the glad news of salvation. Further, the scientific historian may examine the fact that Christ was crucified under Pontius Pilate, but only the writer of Holy History could say that "God was in Christ, reconciling the world unto himself . . ." (II Cor. 5:19).

This is not to say that the one is history and the other is not. Both are facts of history, each stated in its own way and yielding to its own criterion of truth. We are no more justified in mythologizing or demythologizing the acts of God in Christ than we are in applying the same methods to the rise and fall of the Roman Empire or the Battle of Gettysburg. For within the secular history of men and nations there transpires the Holy History of God's redemptive will and purpose.

The fifth chapter of Revelation has been subjected to many interpretations. It tells of a book sealed with seven seals which no man could open. But John was told that "the Lion of the tribe of Juda . . . hath prevailed, to open the book . . ." And the heavenly hosts sang, "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation . . ."

May we not say that this "book" is the book of history? To unseal it is to reveal its meaning. Is not this, then, Holy History telling us in apocalyptic language that the true meaning of history is to be found only in the redemptive act of God in Jesus Christ?

Fourth, Holy History is missionary history. Returning to Paul we hear, "And the times of this ignorance God winked at; but now commandeth all men every where to repent" (Acts 17:30).

Tiberius Caesar ruled the Roman Empire from A.D. 14-37. This is secular history. In the midst of his reign a lone Galilean said to a small band of followers, "All power is given unto me in heaven and earth. Go ye therefore, and teach all nations" (cf. Matt. 28:18-20). That is Holy History.

Actually this was but a new phase of God's age-abiding purpose. Israel was a priest-nation to bring the nations to God. Subsequent to her failure God in Christ elected a people "which in time past were not a people, but are now the people of God" (I Pet. 2:10). Now He sends them forth, a new people with a new message and power. The nations may write their history in their own blood, but God was writing Holy History in "the blood of Jesus Christ His Son [which] cleanseth from all sin" (I John 1:7).

Scientific historiographers may pay scant notice to those who "like a mighty army" move from generation to generation. But Holy History claims them as dealing with eternal issues of life and death for both men and nations.

For instance, history with emblazoned headlines recorded the bloody deeds of the French Revolution in 1789. But it scarcely noted a little band of Baptists in Kettering, England, which soon would send forth William Carey to India, thus launching the modern missionary movement. In 1812 history watched with keen eyes as the warships of England and the United States prowled the seas endeavoring to sink one another. But lost in the clouds of war were two small ships carrying the Adoniram Judsons and Luther Rice to India. Yet these two ships were launching America's modern missionary enterprise. Nor did history take note of the lone horseman riding over the muddy roads of America, and speaking here and there to a small congregation of Baptists. Yet he was the herald of God calling the Baptists of America to a "new" mission enterprise. Scientific historians may pass by these "of whom the world was not worthy" (Heb. 11:38), but Holy History claims them as "valiant, obtaining a good report through faith" (Heb. 11:39).

Thus, Holy History is eschatological history. Paul concludes his

sermon: "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom . . . he hath raised from the dead" (Acts 17:31).

Some mocked them as they do now. But some believed, and were numbered with those who pray, "Even so, come, Lord Jesus" (Rev. 22:20). Scientific history may mock or ignore, but those who believe know that God is sovereign and that in his time Holy History shall bring to a conclusion world history" (Ramm).

In the meantime, "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14).

Still as of this moment history rolls on. And we are a part of it. According to Webster history is the past. But according to Toynbee history is also now. For it is "God's creative activity on the move." Man blunders on as he makes secular history. But God is at work also making Holy History, the History within history. And while God is both Actor and Agent, His people are in the cast also.

Now as scientific historiographers look at our present world what do they see? First, we are living in a new age. When on August 6, 1945 the United States exploded the first atomic bomb over a populated area, twentieth-century man stumbled into the Atomic Age. A city may not be built in a day, but one was destroyed in a few seconds from one horrendous blast. Thirteen pounds of fissionable matter produced a ball of fire eighteen hundred feet in diameter and 100,000 degrees Fahrenheit at the center. Twenty-eight doctors were left to care for a city of a quarter of a million people, one half of which were casualties. The number of dead ultimately reached approximately the 100,000 mark.

In 1959 in Hiroshima we saw a map showing the relative areas of destruction, from total to partial, wreaked by this bomb. The area had a radius of six miles. Superimposed over this map was another depicting the same destruction which would be wrought by a present-day bomb. The area had a radius of one hundred and thirty-two miles!

And the bombs stockpiled on both sides of the Iron Curtain make the first atom bomb seem like a firecracker. If the explosive power carried on one giant bomber today were duplicated in terms of World War II explosives, loaded in boxcars carrying 100,000 pounds each, the cars would make a freight train seven thousand miles long! We are told that this is unclassified information. If so, then please do not tell us about that which is classified! Truly, man has stumbled into the Atomic Age.

Second, the free world is face to face with a foe unlike any ever known before—Communism. Communism is materialistic and revolutionary in nature with no recognition of God. Thus man is nothing more than an animal whose fate under Communism is an enslavement unlike any ever known before in history. Communists claim that history is on their side and that they are destined to conquer the world.

And what is their progress toward this goal? Recently Khrushchev and Mao Tse-tung said that they would conquer the world by 1973. Doctor Wayne Dehoney in his book *Challenges To The Cross* lists the following figures:

"Lenin established Bolshevism with 17 supporters in 1903.

"He conquered Russia with 40,000 in 1917.

"By 1937, there were 170 million Communists, or 8 per cent of the world population.

"From this isolated revolution in an obscure backward country, world communism has spread and now engulfs one billion people, or 37 per cent of the world population."

When these figures were fed into a Univac machine with the question as to when at this rate Communism will conquer the world, the answer was—1973!

Many years ago when Lenin laid out his chart for world conquest, it read something like this. Conquer Russia and Southeast Europe, seal off Western Europe to dry up on the vine, and take Asia and the Middle East. Then build a ring of Communist nations about the United States, and it would drop into their hands like a piece of ripened fruit. Have you looked at a map of the world lately?

Speaking of Free Nations Nikita Khrushchev said, "We must push them into their graves." And we are reminded in vivid words that the purpose which "Stalin concealed behind a cryptic smile; what Lenin . . . spelled out mostly for Communist consumption. Khrushchev has broadcast to the world. . . . We can no longer doubt Communist intentions."<sup>4</sup>

Third, this generation is experiencing an explosion in population and knowledge.

It is estimated that the population of the earth in 10,000 B.C. was 1,000,000 people. By the time of Christ the number was from 200,000,000 to 300,000,000. At the founding of Jamestown Colony the figure was 600,000,000. By 1945 it reached 2,600,000,000. In 1961 the figure was 3,000,000,000. By 1975 it will be 4,000,000,000. And within the lifetime of some now living the total will reach 7,000,000,000 persons. Someone has suggested that if we are not destroyed by a nuclear war the time will come when there will be only standing room on the earth. Then one more child will be born, and we will crush ourselves to death.

This population explosion poses many serious problems. In modern times much of the conflict between nations centers about the need of certain countries to secure more living room for their people. Problems of food, soil, water, and other bare necessities of life continue to mount. This explosion is also the concern of the Christian religion, for by the birth rate alone the world daily becomes more pagan.

Accompanying this unprecedented growth in population is the explosion in knowledge. Someone has estimated that eighty percent of the world's knowledge has been brought forth in the last decade. Out of all the scientists since Aristotle nine out of ten are living today.

Because of this explosion in knowledge the world has become a neighborhood. Due to rapid modes of travel a man can eat breakfast in Los Angeles, lunch in New York, and dinner in London. Not satisfied to conquer space on earth man now reaches toward the stars. Within this decade it is not unlikely that the "man in the moon" will be joined by a man on the moon. In communications that which is spoken in secret today no longer waits until tomorrow to be shouted from the housetops.

This truth is brought home to us in shocking fashion by the reminder of a recent publication. When the United States Supreme Court handed down its decision on racial segregation, within seconds it was on the telephone wires, within minutes it was flashed by radio and television to the nation, within the hour it was on every radio station in Africa, and by nightfall it was the subject of conversations in the mud huts of Africa.

What this overcrowded world learns to do with the technological advances of this age of explosive knowledge may well determine the future of mankind. It is a thought to challenge the best minds and most consecrated spirits among us.

Fourth, this generation is witnessing an unprecedented rise of underprivileged nations and peoples.

Hundreds of millions of people have suddenly realized that they are not doomed by fate to remain in the condition wherein they were born. The result is what one writer calls "the revolution of rising expectations." Since World War II approximately thirty new independent nations composing over 700,000,000 people have come into being. And Communism is "Johnny-on-the-spot" to exploit to its advantage every facet of the ensuing confusion and unrest.

These people are reaching after the better things of life. And because we have led them to identify these better things with big cars, fine furs, night clubs, luxurious mansions, and the like, they struggle for that which is not life indeed. The "ugly American" not only flashes his money roll, and complains, as he stands in line to take his next picture. He shouts his message of "selling-Americanism" from movie screens in the "bush" country of Africa and from magazines on the news stands of Lagos, Hong Kong, and Rio.

Nor is this rise of underprivileged peoples confined to Africa, Asia, and Latin America. Within our own nation these forces are at work. And incidents of conflict within our own society, which at one time might have been of local interest alone, are now of international import. One such instance can be so distorted by a highly nationalistic foreign press as to negate the "good neighbor" policy represented in billions of dollars of foreign aid and many boatloads of "Care" packages. Thus in many areas of the world the United States is no longer regarded as the friend of the downtrodden. Before we can hope to export a better understanding between men and nations, we must improve that which is designed for domestic consumption.

So the secular historian views our world today. Latin America is a whirlpool of political and economic unrest. Asia is a giant arousing itself from sleep. Africa is a seething cauldron; North America and Europe are houses divided against themselves, and frustrated in their efforts to answer the cries of nations in collision.

We may well ask ourselves if there is a History within history for this cataclysmic hour? Does God have a purposeful, redemptive Holy History by which He would guide us toward His benevolent, spiritual ends? We may answer that God's purpose is no different in our day from that in any other age.

It is as though once again God is saying, "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live" (Deut. 30:19). Life or death, blessing or cursing. Which shall it be? The answer to this question is not what man has but what man is.

H. G. Wells once described our generation as a jet plane piloted by an ape. And many years before scientists split the atom, someone said that if men did so the first thing that they would build would be a bomb. Some historians tell us that in terms of historical significance the launching of the atom bomb is second only to the birth of Jesus Christ.

When Jesus was born in Bethlehem God looked upon the world, the mightiest spiritual force in history for love or for judgment, dependent upon how men relate themselves to it. In lesser degree and in terms of the material, but too tremendous for us to comprehend, may we not say the same thing about nuclear energy? When man discovered fire a new power was placed in his hands. Trace this element through the natural resources of wood, coal, gas, oil, and uranium—the same thing is true. Power for good or evil, according to how man uses it. But in each case the source of this power is limited by the availability of the material which produces it. However, when man fused the hydrogen atoms for all practical purposes, he laid hold upon the only inexhaustible source

# Forward Program Clinics Set

Baptist church pastors, treasurers, finance committee members and deacons have been urged to attend one of the series of Forward Program clinics scheduled for the state next week.

Rev. L. Gordon Sansing, associate executive secretary, in making the above announcement, declared the meetings have been planned primarily for churches that have not used Forward Program materials and methods.

Each clinic will begin at 7 o'clock with a general session dealing with a stewardship development program for Baptist associations. Following this the clinic will be divided into two simultaneous sessions.

One of these will emphasize growth in stewardship with particular emphasis on the smaller church that has had little or no stewardship promotion.

Leading this emphasis will be Mr. Sansing and Rev. O. D. Morris, formerly associate in the state Cooperative Missions Department but now with the Home Mission Board in Atlanta.

## Two Conferences

The other conference will dwell on the Guidebook of Christian Stewardship Development, formerly known as the Forward Program of Church Finance. Leading this group will be Rev. Fred Tarpley, pastor of Ridgecrest Baptist Church, Jackson, and Rev. Al Finch, pastor of Calvary Baptist Church, Yazoo City.

The schedule of clinics follows: May 13, Calvary Baptist Church, Tupelo; May 14, North Greenwood; May 16, Second Avenue, Laurel, and May 17, First, Crystal Springs.

Since there will be two claims scheduled May 16 the program personnel will be shifted to take care of both meetings.

## State Students

## Named To N. O.

## Seminary Council

NEW ORLEANS—A theology student from Paducah Kentucky will wield the gavel in New Orleans Seminary's 1963-64 student government association.

Determined by a recent campus-wide election, the slate of officers will be headed by Bob C. Ross, a graduate of Georgetown College who is completing his second year of work toward a Bachelor of Divinity Degree.

Other elected officers include Chuck Moody, Louisville, Miss., vice-president; Frances Riles, Bastrop, La., secretary-treasurer; Billy Harris, Oxford, Ala., devotional chairman; Franklin Jacobs, Arton, Ala., chorister; Mike Stark, Greenville, Tex., publicity chairman; Jim Street, Clinton, Miss., social chairman; Ronnie Wales, Baton Rouge, La., men's athletic chairman; Eleanor Briley, Suffolk, Va., women's athletic chairman; Barbara Meadows, Brandon, Fla., pianist; and Margie McGregor, Pontotoc, Miss., women's dormitory president.

## State Woman Joins Staff Of BSSB

NASHVILLE — Mrs. Donald C. Stringer, a former Mississippi, has accepted a position with the Sunday School Board as advertising copywriter.

Mrs. Stringer is the daughter of Mr. and Mrs. Wilson Barnes of Columbia. She holds the B. A. Degree from the University of Southern Mississippi having majored in journalism and history.

In 1962 Mrs. Stringer served as advertising manager of the Desoto County News, Hernando. Previously she had worked in the advertising section of Harvey's Department Store in Nashville.

Mrs. Stringer is a former member of the Mississippi Press Association and the Mississippi Women's Press Association.

## Arbor Grove

## Breaks Ground

Arbor Grove Church, Chickasaw County, held a groundbreaking service on April 28 for a new 45-72 foot educational building.

A goal of \$1500 was set to be raised for the building that Sunday, and \$1750 was received. All records were broken in Sunday school, with 325 present.

Work on the educational building will begin immediately following the service. Rev. Milton Williams, pastor, is in charge of the project.





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muscles to bash in one another's heads. Instead we should be using them to lift toward God a world which writhes in the throes of sin and death. And we must continue to love one another and this lost world as we do so.

Third, we must seek to give guidance in solving the problems related to underprivileged and minority groups. And we cannot begin to deal with these problems in other lands until we show progress in solving them in ours.

To solve these problems we must recognize their nature. They are not sectional but national. Yet the details of the problems vary according to the areas in which they exist. Neither are these problems basically legal or social, but spiritual. Therefore, it is impossible to solve them merely by passing a blanket law designed to cover all situations, or by conducting a social crusade either at the national or regional level. They must be solved locally in the light of prevailing conditions. But most of all they must be dealt with on a spiritual and personal basis. The only permanent and satisfactory solution must be a Christian one.

Southern Baptists have not discharged their responsibility in this regard merely by voting some years ago the Convention's approval of a Supreme Court decision, with the request that our people cooperate in implementing that decision. This implementation must come at the local level, which places the responsibility squarely upon the local community, and, more specifically, upon the Christian people in that community. And the Christian can afford to act only in the light of the teachings and example of Jesus Christ.

That Jesus recognized the infinite dignity and worth of each individual needs no proof. It is quite evident also that our Lord laid down certain principles to guide us in our personal relationships. But to say these things is not enough. For we must consider what Jesus said in the light of what He did.

Jesus held up high ideals, and He never for a moment compromised them. But when He dealt with people He began where they were, and with infinite patience sought to lift them to where He wanted them to be. Jesus' ways were not the ways of the world. When Satan proposed a program whereby Jesus might gain the kingdoms of the world, our Lord refused his proposal. Jesus is the most revolutionary person who ever walked across the pages of history. Yet he led no political revolutions or social crusades. He wanted men in His kingdom not by the force of arms, legal requirements, or intimidation of social pressures, but by the power of a regenerated nature. Thus He chose the way of the cross. It was the harder and longer way, but it was the right, the effective way.

In matters of social relationship it was the same. A man asked Jesus to make his brother to divide the inheritance with him. Jesus sided with neither brother in the dispute. Instead, "he said unto him, Man, who made me a judge or a divider over you? And he said unto them. . . . Take heed, and beware of covetousness. . . ." (Luke 12:13-15, author's italics). He laid down a principle by which the brothers might solve their own problem. If their hearts were right they would find their way through their difficulty.

In like fashion take the institution of slavery. It would be blasphemy to say that Jesus approved of it. However, not one word of condemnation of it fell from His lips. Instead He recognized that it existed, even drew many spiritual lessons from it. Yet His teachings regarding man and his responsibility for other men sounded the death knell for human slavery. The apostle Paul caught this spirit. And this little letter to Philemon sounded the trumpet call which will, if followed, defeat every act and attitude which degrades men made in the image of God.

The gospel of Christ—proclaimed, believed, and applied—will solve every problem which plagues the relationships among men. But it must be proclaimed, all of it. It must be believed, all of it. And it must be applied, all of it. Changed men will change society. Other methods have been tried, and have been found wanting. It is time that we tried Jesus' way. The ideal of Jesus must be held up and never compromised. But that ideal will be achieved only through time, patience, and the work of the Spirit of God in the hearts and attitudes of men.

Such a tedious process will require guidance in the ways of God. And that guidance can and will come only from the people of God. Southern Baptists must shoulder their commensurate share of this responsibility. We cannot gather our priestly robes about us and pass by on the other side. Instead we must pour upon this broken, wounded world the oil and wine of the gospel. Only thus can we love the Lord our God with all our hearts, soul, strength, and mind, and our neighbour as ourselves.

Fourth, we must launch an unprecedented program of world missions. If this sounds like a truism it is nevertheless true. We are in a battle to the death, and the prize of war is the souls of men.

Missions means World Missions. "The field is the world," said Jesus (Matt. 13:38). Whoever heard of a Communist who said, "I do not believe in foreign missions. We have enough work to do at home." The Communists are out to win the world, the very scope which Jesus assigned to His people. And we cannot defeat the nefarious ends of Communism with bombs and bullets. For Communism is an idea which can be defeated only by a better idea, the gospel of Christ. Our nation must remain militarily strong. But that strength can serve only to deter the advance of Communism to give us the opportunity to preach the gospel, an opportunity which grows less with each passing hour.

If there ever was a time when the Christian forces could rest on their laurels, that time is passed. Events in history are moving so rapidly as to take our breath. Less than twenty years have passed since the world stumbled into the Atomic Age. But in terms of history a thousand years have elapsed during that time.

The missionary strategy of two decades ago will not suffice in this hour. The world, yes our nation, grows more pagan with each passing second. If we are to fulfil our destiny we must match the needs with the means.

In spreading the gospel we must place a greater emphasis upon the use of mass communications: radio, television, and the printing press. This does not mean that we will need fewer missionaries, schools, churches, and other of the traditional methods of missionary work. We shall need more of everything that we have been doing. Happily our Mission Boards, publishing houses, and the Radio and Television Commission are aware of these needs and opportunities. But we must not arrive too late with too little.

Such an enlarged concept of missions must utilize a greater variety of the skills of men and women. Preachers, teachers, doctors and nurses. Yes. But what about other technicians, for instance, agricultural experts. This is already being done on a small scale. But it must be enlarged. If it is a religious act to send food to starving people, is it not just as religious to teach them how to produce more food for themselves? And if we can find an entree for the gospel through medical missions, why not through every other means of lifting the living standards of underprivileged people?

Now these are not revolutionary ideas. They are tested and proved methods which wait for the financial means to use them. And Southern Baptists have the money, if they will only give it. What will our hoarded wealth mean to us in 1974, if the Communist timetable is not thrown back or destroyed altogether?

But such plans call for more than money. They call for dedicated men and women. And at this time of crisis we find fewer young men and women answering the call of God than in many previous years. We should be praying to the Lord of the harvest, and giving voice to His call, as He thrushes forth laborers into His harvest.

Will the children of light in their generation be wiser than the children of this world? Upon this answer may well rest the future of the world for the next thousand years, if Jesus delays His return.

Fifth, in the foregoing thoughts it is quite evident that we must see in the gospel of Christ the power of God unto salvation. In his excellent book, *The Future Is Upon Us*, Doctor Roy L. Smith concludes with a question. "What does the church have to say?"

Do we have anything to say to this age? If so, then we had better say it. Doctor Halford E. Luccock says, "It is impossible to read the Acts of the Apostles without getting the impression that those early Christians were fighting for something." And Doctor Smith adds

"Those first-century Christians never seemed to worry about whether or not they were making a good impression on the newspapers, the chamber of commerce, the labor federations, the philosophy departments at the universities, or the secret service of the Roman government. As Alan Walker, the Australian evangelist puts it, 'They often seemed to be out of step with their times, but that was because they were listening to the drum beats of another drummer.'"

If we are to get a hearing for the gospel we must speak to the age in which we live. In this vein Doctor Smith speaks as with fire from heaven. "Isaiah dealt with a series of political problems that developed during the half century he was God's accredited representative in Jerusalem. Amos was speaking neither to Moses nor to Augustine when he cried, 'Let justice flow down like a mighty stream.' Instead he was speaking to Amaziah, the high priest of the Bethel shrine, and to the reigning king then on the throne. He was speaking to the land-grabbing, liquor-drinking, labor-oppressing, woman-depositing, peasant-robbing, secular generation which believed it could bribe God to forget its rapacity and paganism by piling the altars high with lambs, sheep, goats, and oxen to be burned with holy fires. It was the generation of which he was a part that was the target for Amos' indictment. He neither raked over the cold ashes of a burned out fire nor muddled through green wood that would not burn until he was called to preach to his own generation, and he condemned the sins that came under his own eyes."

But we must ever point from the wrath of God to the saving love of God. For the gospel is not only a savor of death unto death but a savor of life unto life.

A recent publication<sup>2</sup> has referred to modern preachers as enuchs, ever serving and entertaining, but devoid of both potency and authority. If this be true, it is our own fault. But let the pulpits of this nation become sounding boards of the gospel of God's wrath and God's grace, and all will be saved. Some will heed and be saved. Those who do not will be damned. But we will have delivered our souls.

In Revelation 14 there is a sharp contrast. John saw one sitting on a throne like unto the Son of man . . . and in his hand a sharp sickle. . . . An angel cried to him, 'Thrust in thy sickle, and reap . . . for the harvest of the world is ripe. And he replied, 'Thrust in thy sickle, and reap. For the time has come when the harvest of the world is ripe. And he replied, 'Thrust in thy



CROWD AT AN open-air service held in Angeles during the Philippine Baptist New Life Crusade, March 31-April 14.

sickle, and gather the clusters of the vine of the earth; for his grapes are fully ripe." This angel reaped, and cast the vine of the earth "into the great winepress of the wrath of God."

Herein is a message for us. The Son of man through us is reaping His harvest. But the time will come, who knows how soon, when the angel of God's wrath also will reap the vine of the earth and cast it in the winepress of God's wrath. Therefore, let us thrust in the sickle of the gospel and reap, today, now, while it is day. For the night cometh when no man can work.

Some would have us to believe that ours is the last generation on earth. Whether this be true or not, ours is the only generation on this earth. If the Lord delays His return future historians will write the deeds that we do this day. Either they will say that we stood in the breach for God, that we preached as dying men to dying men, and rocked our world toward God. Or else they will write that we slept through a revolution only to awake and find written over our door, "Ichabod." For the glory of God will have departed from us.

The God of history is making History within history. His "creative activity" is still "on the move." May He grant us grace that we shall move with Him!

1. *A Study of History*, Oxford University Press, New York, 1957, Volume II, p. 350.
2. All quotes from Ramm, "Biblical Faith and History," Christianity Today, March 1, 1963.
3. Broadman Press, Nashville, 1962, p. 1.
4. Harry and Bonaro Overstreet, *The War Called Peace*, Morton and Co., New York, 1961, p. 7.
5. Abingdon, Nashville, 1962, pp. 237-8.
6. Quoted from *Ibid.*, p. 238.
7. *Ibid.*, p. 238.
8. *Ibid.*, p. 240.
9. *Sermons To Intellectuals*, edited by Franklin H. Littell, Macmillan, New York, 1963, p. VII.

## SBC Sermon Points - - -

(Continued from Page 1)

We are pretty tame by comparison. To be sure, we can point to a nation which is largely committed to the churches, and our countless new buildings and spiraling budgets offer further proof that we have not lost our drive. But what about this description found in our text? I simply cannot believe that any one of us is convinced tonight that the professing church of our time can by any stretch of the imagination be labeled, "trouble makers." I do not know about you, but it disturbs me that we have failed to effect a more radical transformation of the human scene.

There is no end of trouble. The masses are in revolt all over the world. They surge forward under a new passion for reality. Men are now deciding what are the real values one ought to die for in order to maintain them in our world. The traditional political, social, and religious life of our world melted down in the bomb that fell on Hiroshima, and world civilization suddenly became plastic. It waits today to receive and retain impression from the forces that make for history.

In the midst of troubled times, I am not about to point to the dynamic of anti-Christ and suggest that we emulate him and his followers. These who represent him are not the ones to whom we should look for inspiration. In the race to capture the minds and hearts of the world's people, these are motivated by a diseased lust for numbers. We must somehow recapture the dynamic of those of the first century who kept the world under the constant pressure of conviction for sin and literally turned the world upside down. I say, we must recapture that dynamic, no matter what the cost.

What are the characteristics of that early group of Christians? There are many one might suggest; here are several.

### A CONVICTION ABOUT THEIR LORD, JESUS CHRIST

Wherever one turns in the New Testament, he is overwhelmed by their uncompromising conviction concerning the Person and work of Jesus Christ. One hears them say, "There is no other name under heaven among men whereby you must be saved." His resurrection was preached, but back of it was His atoning death for sin. Sin was the source of trouble in God's world. It was sin which reared its ugly head preceding Eden's Garden and eventually left its stain from atoms to galaxies. Men were hopelessly and eternally lost in sin and, unless somehow a new stock of heredity could be implanted in the human heart, man was doomed to come finally under its damning influence, to join those who would crucify the Son of God.

This was the gospel they preached: "Christ died for our sins, according to the scriptures."

But more than this, they saw in this cross the heart of God revealed in acceptance of responsibility for the possibility of sin's existence in the world in the first place. They believed that it was through this cross and its atoning grace that man might find this inherited disposition of evil dealt with. Wherever they went, they proclaimed "deliverance to the captives" as the good news of the gospel. It was through this cross that a man might be free.

Furthermore, this conviction about the cross concerned not only a message, but a method of living. It was no surprise to them to find God putting His sons where He put His Son. They heard from His own lips a careful and precise delineation of the cost of discipleship. "If any man would come after me, he must deny himself and take up his cross daily and follow me." No man who joined them could hope to escape the necessity of taking upon himself a cross as the result of his personal self-denial.

They were certainly convicted as to the adequacy and relevance of the gospel.

Someone said recently that the difference in preachers might be illustrated from the manner in which the message is given. The rabbi stands and says, "Thus saith the Lord." The Catholic priest stands and says, "Thus saith the church." The Protestant preacher stands up and says, "Brethren, it seems to me." And I submit to you that this is poor tribute to pay to the impact of scientism, astronomy, textual criticism, and all the other technical achievements of our time. The message of the cross is neither obsolete nor hopelessly out-of-date nor incongruous in this twentieth century, and if we expect to trouble anybody or anybody, we had better find our conviction again concerning its saving power.

### A WORKABLE STRATEGY

There was a second characteristic of this troublesome church in a troubled age. They had a workable strategy based upon a consuming sense of personal mission in their world. I share the opinion, held by many, that we have lost our way in missions. I offer no criticism of these dedicated servants who make such tremendous sacrifice in order to serve under our mission board. Any such thoughtless criticism would constitute an evasion of the real issue. The problem is more serious than this. There is every likelihood that the early Christians made the same mistake we have made by misinterpreting our Lord's command to "begin at Jerusalem." They settled down there and built a big church and only moved out when some trouble moved upon them.

They discovered, as we must discover, that when Jesus said, "Begin at Jerusalem," he did not necessarily mean that we were to begin at home. For Him, Jerusalem was the place where the will of God would be accomplished in His life. Again and again, in the records which tell of His dedication, we hear Him saying, "I must go up to Jerusalem." These writers say, "Jesus was not content to stay steadily toward Jerusalem," and here it was, as the lamb slain from before the foundation of the world. He fulfilled the eternal purpose of Jehovah God. So, for us as for Him, the place to begin is wherever God's will shall be accomplished in and through our life. So much of our sense of mission is impersonal and institutional and provincial. It is commendable to support the church and its mission outreach through its budget, but one may do this all of his life and miss completely the high calling of God in Christ Jesus. If my salvation lays upon me no sense of personal mission in the world, it is less than Biblical. To be or not to be a missionary is not the question for a believer in Christ. One must go personally, or deny the heart and genius of the Christian faith. For some of

us, the realization that we must somehow "go up to Jerusalem" rests upon us like a dark cloud that overshadows everything we do. We are restless and uneasy and dissatisfied with doing "church work." We preachers are not the only ones caught up in this uneasiness. The laymen, too, have a sneaking suspicion that the kingdom of God is more than ushering on Sunday and serving on some standing committee throughout the year. Incidentally, I believe this is why we have had a rash of articles on "Why I Quit the Ministry" and why there is a never-ending procession of moving vans crisscrossing our nation, hauling the precious belongings of another preacher on the move. We are on our way to everywhere else in the world except that Jerusalem where the supreme commitment to the will of God must be made, and we are doomed to endless frustration until we come to such commitment. Unless we begin there, we make no true beginning and we shall come to no worthy end.

On this basis, when our seminary graduating classes receive their diplomas, we should not ask, "Who feels called to go?" Rather the question should be, "Are there one or two in this class who feel definitely called of God to stay in the homeland?" The only person excused from going is that person who has a definite call to stay. If we understood that all of us are to live under an overwhelming sense of mission, how many of us would knock next week on the door of the home and foreign mission boards of our Convention? How many who now teach school; how many who now serve on church staffs; how many who now know only the frustrating uneasiness of an uncommitted life would find it necessary to rearrange their entire affairs and be on their way in full commitment to the will of Christ, if not in some foreign land, then in an area of need in our own land.

During my college days, a favorite verse among the BSU'ers was Luke 9:23. It was a new Christian, coming out of a background of skepticism. I suppose I listened to them in a critical, unsympathetic way, but when they stood and told what they had given up to become Christians, I thought deep within me, "They are as proud as hell itself." For, you see, so far as I am concerned, they had missed the total meaning of Christian discipleship. Jesus said, "If any man would come after me, let him deny his right to himself and take up day by day the cross that is involved in this kind of commitment and follow me." That's it, my brethren. One must give up his right to self altogether. "You are not your own, for you have been bought with a price." Your life isn't yours to give, your ministry isn't yours to give, your talent isn't yours to dedicate or to dissipate wheresoever you choose. If such commitment as this ever comes among us, not only would moving vans rumble back and forth across this nation, but the ships and planes which now carry mere tourists to the far-flung places of earth would be jammed with believers in Christ on their way to some Jerusalem, where His will would be accomplished in their lives. Are you there tonight? Clergy and laity alike are still under the commission to "Begin at some Jerusalem." And whether it is at the ends of the earth or in your own hometown, we need to prepare ourselves to engage in the perilous business of challenging the sinful motives and methods and values of secular structures and redeeming them for our God and His Christ.

### AN ADEQUATE SUPPORT

Another characteristic of these trouble makers of long ago was their sense of trusteeship. So far as I have been able to find, there was no quibbling about God's ownership and their trusteeship. They had long since accepted the fact that, "The tithe is holy unto the Lord." It mattered not who held title to property or money, whether Jew or Gentile, saint or sinner, the tithe was holy and all else beside belonged to God.

Such conviction was consonant with their belief concerning sin. Sin was not so much an act, but an attitude, and, in its beginning, was (and is) rebellion against trusteeship. The Genesis story of the garden is all about this. Man put his rebellious hands on the separated portion in the garden of Eden, and God threw him out! He was to have control over everything except himself, and he would acknowledge God's ownership and his trusteeship by faithful fulfillment of God's commands, and until one has been redeemed from whatever it is within him that causes him to rebel against the idea of God's ownership and his trusteeship, he has not been redeemed.

I believe that there is a vital relationship between stewardship and revival. We shall never understand the vitality of this early group of believers until we see this. One gets some glimpse of it in our own experience as Southern Baptists. The fact that Dr. Louie Newton led us to adopt the slogan, "Every Baptist a Tither," around 1950, has a direct connection, in my judgment, with the mighty manifestations of God's Spirit upon us during the decade just closed. Now we are saying, "The fires of revival have died, and only here and there does one find Holy Ghost conviction for sin." This entire problem is tied up with our stewardship. Eternal life is a situation in which God entrusts power to His children and trains them for an eternal inheritance by teaching them to be good stewards. Did not our Lord say, "If you have not been faithful in that which is another's (money), who will trust to you the true riches (spiritual power)?" One of the lowest forms of power is money; the highest form of power is the power of the Holy Spirit. If we do not lead our people to be faithful in the use of "that which is another's," we cannot expect God to give us a special anointing of His power; and we shall become as helpless and as powerless as the priests of Baal on Carmel. Revival is not coming in the Southern Baptist Convention; revival is not coming in our nation; revival is not coming in this world until we accept God's plan for supporting His work. I do not see any way to produce conviction on this matter as long as we lead our people to adopt budgets which represent less than fifty per cent of God's holy tithe, and then lead them in singing the doxology when they do so. I tell you, we have not gotten away with this, and if we do not repent, there awaits us a captivity such as Israel never dreamed of.

### AN ENDLESS SOURCE OF SUPPLY

We have said already that the impact made on the first century by these early Christians was ridiculously out of proportion to their numbers. In spite of this, however, we see them marching directly into the camp of the enemy, trembling before no single foe, shrinking before no task and counting no cost too great to pay. They claimed no credit, and when comment was made about it, they gave credit where credit was due, saying, rather, "This is the Lord's doing, and it is wondrous in our eyes." We have noted in this year of our Lord that Southern Baptists have passed the ten-million mark in membership. Nobody can deny that our methods are successful that our people are accepted, or that our potential is terrific; neither can we deny how pathetically ineffective we are by comparison with New Testament Christians. So far as I know, the world no longer trembles when it thinks of us. We may be despised here and there and held in contempt by some, but I wonder if "Hell's foundations will quiver" because of what we have met here to do this week.

Most of the preachers who hear me speak have a copy of James Stewart's *The Gates of New Life*, (a most helpful book), but I wonder if we have heard him when he says: "It is power that our religion lacks today: not organization, not intellectual equipment, not social idealism—but power. And there is no secret of power except in a deepened spiritual experience."

It is ironic that we live in the greatest era of power in the history of man, and yet in certain respects we are as helpless as babies before these towering forces that make for history in our world. Surely, our most desperate need is to lay hold of the power God has promised to those who set themselves in the earth to do His work.

Somewhere along the banks of the Mississippi River, one may find the rotting remains of a fisherman's houseboat. Long years ago, he floated down this stream at flood tide and anchored his boat at the top of the levy. In his preoccupation with other things, he forgot his boats, and when he returned, the river had receded, leaving him stranded. High and dry, there he sat for long weeks and months, waiting for the tide to rise again. If it had come, his boat wouldn't have floated. The caulking had rotted and the boards were now twisted, and he was out of business. You and I know that the father of waters will give houseboat rights to any fisherman between Lake Itasca, where the Mississippi River rises, and the Gulf of Mexico, where it empties its mighty burden. There is, however, just one requirement. He must keep his boat in touch with the stream.

We stand again on the watershed as a denomination, and it is up to you to determine the way we shall go.

## Something New

### FOR ASSOCIATIONAL LEADERS



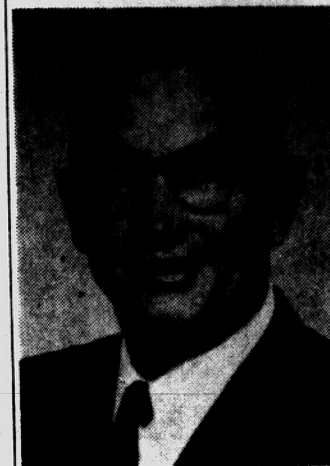
A PACKAGED PROGRAM TO HELP YOU PROMOTE:

- Associational Budget
- Cooperative Program
- Church Budgets

A Stewardship Development PROGRAM

FOR BAPTIST ASSOCIATIONS

SBC Stewardship Services, 121 Ninth Ave., North, Nashville 3, Tennessee



Rev. J. B. Stewart

## Granted Leave Of Absence For Travel

Rev. J. B. Stewart, former pastor in Waltham County and now pastor of Society Hill Church, Jefferson-Davis County, has been granted a leave of absence by his church to make an educational tour of seven countries in Europe. These include England, Belgium, West Germany, Austria, Switzerland, Italy, and France.

He and a group from the University of Southern Mississippi will leave New Orleans by plane June 12 and return July 7.

## 1st, Itta Bena Dedicates Debt-Free Building

First Church, Itta Bena dedicated its educational building debt-free on April 28. The church entered the building in October, 1957, and finished paying for it more than two years ahead of schedule, yet did not allow the building program to curtail mission endeavors.

Rev. W. R. Storie, a former pastor of the church and now pastor of Emmanuel Church, Jackson, brought the message at the morning worship service. At that service the pastor, Rev. Joe R. Nanney, led the people in the formal dedication. Lunch was served at the church.

Rev. Ran Poss, a native of Itta Bena, and now associate pastor of Calvary Church, Meridian, brought the message at the evening service.

The value of the educational building to the church has been indicated by a gradual but constant increase in Sunday school and Training Union attendance. The 257 present in Sunday School on Dedication Day enabled the church to set a new average attendance for a given month of 261.

Charlie Murphy was Chairman of the Building Committee.

## Little Bahala Homecoming Set For Mother's Day

The 145-year-old Little Bahala Church, Lincoln County, will observe Homecoming on Mother's Day May 12.

The program will begin at 10 o'clock with Sunday school, followed by the preaching at eleven. The pastor, Rev. Elton Barlow, will bring the Mother's Day message in the morning, and Dr. E. I. Farr, a former pastor and now a member of the Mississippi College faculty, will bring the Homecoming message in the afternoon. There will be special music both in the morning and afternoon.

In the afternoon there will be a brief business session regarding the upkeep of the cemetery.

At noon, dinner will be spread for everyone present.

## Moyers On Student Conference Meet

NASHVILLE — Bill Moyers, Deputy Director of the Peace Corps, Washington, D. C., will have a key leadership role in the Student Conference at Ridgecrest (N. C.) Baptist Assembly June 6-12. The Conference is sponsored by the Student Department of the Sunday School Board, Nashville.

Moyers will speak in a General Session. He will also lead a specialized group conference, "Peace Corps Opportunities." Moyers previously was Associate Director for public affairs of the Peace Corps before that he was Director of Information for the Southern Baptist Seminary, Fort Worth.



## Knowing God

By Rev. Al Finch  
Pastor, Calvary, Yacoo City

Philippians 4:2 "I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord."

At the basic rudiments of life all men are religious. The Psalmist said, "As the hart panteth after the waterbrook, so panteth my soul after thee, O God." This longing for fulfillment, expressed in various ways, is common to men of all walks of life. What men are searching for is, in reality, a knowledge of God. Man can know God! This is his greatest possibility his highest dignity. Created in the image of God, man received a status that was not given to any other created being. An earthly creature, his potential to fellowship with God will never allow him to be satisfied with an entirely physical existence.

This capacity to know God becomes man's ultimate condemnation. Created in the image of God, he does not really become man until he lives in communion with God. The impulse to know God is there but in various ways he attempts to satisfy the longings of his soul as earthly and physical appetites. This leads, of course, to bitter frustration. The mystery of man is the ability to say yes or no to God. When man says no, he is made less of what God created him to be. He has really denied himself by denying God.

With this understanding, we realize that at the point of man's condemnation is also his salvation. Man must live in God's created world. His salvation is fitting his life into the plan and purpose of God. This comes when his tendency to rebel is conquered by the power of God in his life. Individuals, in order to know God, must be personally confronted with him. Thus the Eternal, came into temporal existence making possible knowledge of God. "The Word became flesh and dwelt among us..." (John 1:14). Jesus Christ did for man what nature, the law, or the prophets could not do. He revealed in earthly language the full nature and character of God.

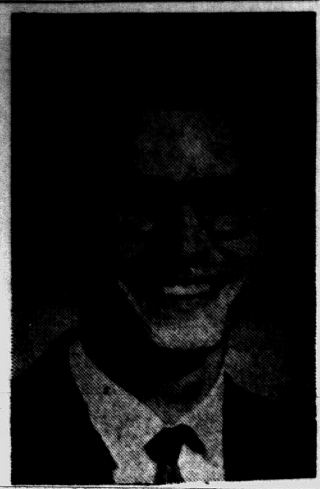
At the cross, his death was for the rebellious. It revealed a patient, merciful God doing what was necessary to "draw all men" to himself (John 12:32). His advocacy is with men rather than with God (1 John 2:1). Knowing God, therefore, is made possible through our relationship to his Son.

"Tell me your name," I challenged Christ.  
"Were you prophet," saint supreme?  
Did you wear true flesh and blood?  
Are you that which we call God?  
Or but a bone, a sigh,  
A thing compacted of man's dream?  
"I will declare myself," said Christ  
"When you confess your name and station."  
Easy terms. I thought and thought  
But still the sum of me was naught.  
"A dying sinner, I"  
And straight he told his name, "Salvation."  
Anna Bunston de Bary

5 SETS OF BROTHERS STUDY  
AT SOUTHERN SEMINARY

LOUISVILLE (BP)—Five sets of brothers enrolled at the Southern Seminary here have answered the call into God's service.

All chose to study for that calling at the same seminary. The brothers are Dale E. and James D. Burns, Pacific, Mo.; Carl L. and Marion C. Chapell, Lincoln, Ala.; Dorsey M. and Thomas M. Deaton, Memphis, Tenn.; Charles T. and James O. Martin, Blackville, S. C., and John G. and William Penick, Martin, Tenn.



Jeff Holley

### Joins Staff At Pine Grove

Jeff Holley of Baton Rouge, La., and a senior at William Carey College, Hattiesburg, has accepted the call of the Pine Grove Church, Picayune, to serve as Minister of Education and Music, according to announcement by the pastor, Rev. Robert L. Jordan.

### English - Language Work Begun In Guadalajara

An English-language Baptist congregation has been started in Guadalajara, Mexico, by Rev. and Mrs. J. T. Harvill, Southern Baptist missionaries who arrived in the country in early February. Fourteen people have already indicated a desire to be members of the group, which is functioning as an arm of Spanish-speaking Gethsemane Baptist Church until it is organized into a church.

The first service was held in the Baptist hospital, March 10, with 34 people attending. But the next Sunday the congregation began using the building of Gethsemane Church, across the street, for both morning and evening services.

Mr. Harvill is also chaplain of the hospital, leading a bilingual program of services. Tommy Harvill, now eight, professed faith in Christ during one of the first English-language services his father conducted there.

### English Church Formed In Paris

A two-year-old mission became the English - language Emanuel Baptist Church, Paris, France, on April 20, and Rev. Hal B. Lee, Jr., Southern Baptist missionary, was installed as pastor the next day. There were 47 members at the time of organization, but the church charter was to be left open pending further decisions.

Mr. Lee took over the leadership of the group from Rev. William H. Cain, who has just completed a year of language study in Paris in preparation for opening Southern Baptist mission work in the French West Indies. An earlier pastor was Eugene McGee, a Youth for Christ worker in the area.

These three pastors took part in the organization service, as did Chaplain Lewie Miller, a member of the church; Dr. Henri Vincent, president of the French Baptist Federation; and Rev. Jack D. Hancox, missionary pastor of First Baptist Church, Orleans, France.

Begun as a mission of the Orleans church in March, 1961, the group met for a time in the Baptist student center in the Antony suburb of Paris. Its present meeting place is across the street from the American high school in the Garches suburb, but the church is looking for property on which to locate permanently.

Pastor Lee is also seeking a residence so he and his family can move to Paris from the Tours area about 130 miles away. In the meantime he is preaching on Sunday mornings and Rev. Bill Hinds, a captain stationed in Fontainebleau, 35 miles away, is preaching Sunday evenings.

### Pastor Dies

GUATEMALA — Rev. Manuel Batz, 34, a Baptist pastor in the Guatemalan village of San Pedro, on Lake Atitlan, died April 18. He had been in Christian service almost constantly since he was converted at the age of 13, and had pastored the Good Shepherd Baptist Church, which grew to more than 450 members, and the Gethsemane Baptist Church, both in the lake village. He was also a professor in the Baptist Bible school for



"ONCE IN A BLUE MOON" was the theme of the annual B.S.U. Banquet held recently at Miss. Delta Jr. College. Pictured (left to right) are Gerrard Howell, speaker, Miss. College, Mrs. Betty Malone, Faculty Advisor, and Travis Satterfield, B.S.U. President. Rev. Bob Trotter is the Pastor-Advisor.

### Poplar Creek Building Finished And Paid For

Poplar Creek (Nations) Church, Montgomery County, has recently completed an addition of four Sunday school rooms and a small assembly room.

The new building cost about \$2,000, with volunteer labor saving an additional \$1,000. It is now completely paid for.

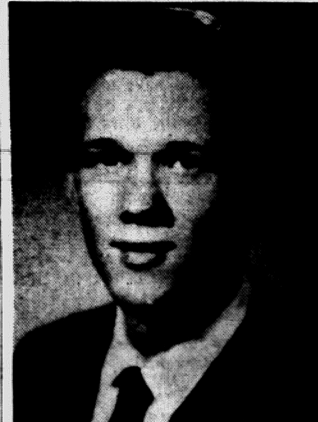
This building program was started in 1961 while Rev. Paul Cranford, now of Jackson, was pastor.

Rev. H. P. Vinson of Winona is the present pastor at Poplar Creek. The Sunday school superintendent is E. W. McCoy.

### Gets Doctorate

WASHINGTON, D.C.—Chief of Air Force Chaplains, Maj. Gen. Robert P. Taylor, Washington, has received an honorary Doctor of Divinity degree from Tarkio College (Presbyterian), Tarkio, Mo. Chaplain Taylor is a Southern Baptist.

In general, and throughout life, successful marriages face the same difficulties as do those that fail.—Paul Popenoe, in May BAPTIST STUDENT.



Jimmy Cutrell

### Washington Calls Music-Youth Worker

Washington Baptist Church, Washington, Miss., recently called Jimmy Cutrell as Minister of Music and Youth.

Mr. Cutrell, a sophomore at Mississippi College, is the son of Rev. and Mrs. Clarence Cutrell, of Europa. He has been commended by the church for his outstanding work with the choir in presenting an Easter Cantata, as well as for other adequately performed responsibilities.

Rev. Burnis Barrett is pastor of the Washington Church.

### Free Book Ready For Youth Leaders

NASHVILLE—An offer from an Indiana couple to supply free copies of the book "On Becoming A Woman," to youth leaders of Southern Baptist churches, has been accepted by the Baptist Sunday School Board. The book is by Mary McGee Williams and Irene Kane.

Mr. and Mrs. Earl F. Latham of Indianapolis offered the books as a tribute in memory of their young daughter, whose tragic death the parents felt would not have occurred had she "known the facts contained in this paperback book 'On Becoming A Woman.'"

The free books will be available through leaders of youth conference groups at Ridgecrest (N. C.) and Glorieta (N. M.) Baptist assemblies throughout the summer.

### Bogue Plans Homecoming Day

Bogue Church, Leland, will have Homecoming Day on May 12. There will be morning and afternoon services, with lunch on the grounds.

Rev. John Brock, pastor, will speak at both services.

## WASHINGTON TO BUILD IN NEW LOCATION

The Washington Church is making plans to relocate, with the new church building to be located on Highway 84 East at Washington. A six-acre tract of land has been paid for and developed. A building fund program was launched on Easter Sunday with each member bringing thirty pieces of silver as a means of honoring Christ.

Two members of the Building Planning committee, E. W. Mooney and R. L. Hensley, along with the pastor, Rev. Burnis Barrett, attended the Church Building Conference at Gulfshore Assembly on April 23-24. This conference was led by the Architectural Department of the Sunday School Board.

The Building Committee hopes to have plans to present to the church in the near future. This committee is composed of the following: E. W. Mooney, Chairman, R. L. Hensley, W. C. Higginbotham, Lon E. Booker, Jr., Mrs. H. H. Harrison, Mrs. John A. McGuire, and Mrs. L. B. Seales.

## Carroll to Lead Missions Emphasis At Student Week

NASHVILLE—Webster Carroll, Southern Baptist missionary to Tanganyika, will have a key part in the student conference at Ridgecrest (N. C.) Baptist Assembly June 6-12. The student department of the Baptist Sunday School Board is sponsoring the conference.

More than 2,000 American and international college students and graduates, high school seniors, and adult leaders of youth are expected to attend this annual nation-wide meeting. Theme of this year's conference is "The Contemporary Christian's Mission."

Carroll will speak on "This, My World" in a general assembly. In addition, he and Dr. Frederick C. Mallory, instructor in philosophy at Furman University, Greenville, S. C., will lead in Bible study during the week.

## CLAUDE RHEA LEADS MUSIC CLINIC IN THAILAND

Ninety-five persons registered for a music clinic held at the Thailand Baptist Theological Center, Bangkok, on March 23, and many others attended one or more sessions during the day. The clinic was led by Dr. Claude H. Rhea, Jr., dean of the school of church music at New Orleans Seminary.

Those attending brought a wide variety of musical knowledge and background: some were choir leaders of training and ability; others had no technical knowledge of music. "Yet Dr. Rhea was able with unusual clarity to sense the needs and mood of the group and to capture the interest and imagination of all," says a report on the clinic.

The major emphasis of the morning sessions and part of the afternoon was on conducting, with everyone participating. Then Dr. Rhea held a special conference with choir leaders to discuss problems of arranging and conducting; and he gave some time to the matter of how voices in a choir might be blended for better effect and how hymns might be used effectively in worship. Participants were given some basic materials on music fundamentals for further study.

Dr. Rhea closed the clinic by singing for the group. "Enthusiasm was high throughout the day," says the report. "Those attending feel that this clinic was a milestone in Baptist life in Thailand. Dr. Rhea gave a new vision of what music is and what it can do for worship."

### Adventist Sales Over \$17 Million

WASHINGTON, D. C. (EP)—Total book and periodical sales by the Seventh-day Adventist Church's four publishing houses reached more than \$17 million in 1962, it was reported here. Book sales accounted for \$10,638,100 of the total, said George A. Huse, secretary of the denomination's Publishing Department.

Seventh-day Adventists operate 42 publishing houses around the world, printing literature in 228 languages.

Among the clinic participants were representatives of Baptist churches in the Bangkok-Thonburi-Paknam area and a number of people from Ayudhya.

### Theme Set For 'Mastercontrol'

That the cold war more likely will be won through a battle of ideas than by military might is the theme for the entire May 12 episode of "MasterControl," a variety radio program produced and distributed by Southern Baptists' Radio-Television Commission.

Five experts in this "battle of ideas" are interviewed during the half-hour program, which is broadcast weekly on 285 radio stations throughout the United States and on the Armed Forces Network.

Dr. John Drakeford, professor of religious psychology and counseling at Southwestern Baptist Theological Seminary, Fort Worth, Texas, sets the pace by stating that "there are two ideas facing each other. One is propagated by Communism—the other is the idea we in America propagate."

"MasterControl" is carried in Mississippi on the following stations: Brookhaven WJMB 1340, Sat. 5:30 P.M. Canton, WDOB 1370, Sun. 9:30 A.M., Columbia, WFFF, 1600, Sat. 9:30 A.M., Forest WMAG, Sun. 3:00 P.M., Grenada, WNAG, Sat. 1:30 P.M. Hattiesburg, WFOR, Sat. 8:30 A.M., Jackson, WSLI, Sun. 8:30 A.M., Macon, WMBC, Sun. Natchez, WNAT, Sat. 9:30 A.M., Senatobia, WSAO, 1550, 4:45 P.M.

### Named Director

WACO, Tex.—(BP)—Baylor Rouse has been named director of libraries at State University of New York at Stony Brook, Long Island. The New York school is one year old. Rouse will be responsible for developing its new library. His resignation at the Baptist school in Waco, Tex., where he has served for 11 years will be effective June 3.



Rev. Alva Ray McCorkle

### Union Chapel Has New Pastor

Rev. Alva Ray McCorkle began his pastorate of Union Chapel Church, Route 1, Okolona, on April 21.

Rev. McCorkle is married to the former Sandra Joyce Morgan of Hattiesburg. He is a graduate of Houston High School and Wood Junior College, and will receive his B. A. degree from William Carey College in May.

Prior to his coming to Union Chapel, Rev. McCorkle served as pastor of Pine Bluff Church, Clay County.

### Strong Hope Plans May 12 Homecoming

Strong Hope Church is planning homecoming on Sunday, May 12. There will be all-day services with dinner at the church.

Judge Mike Carr, Chancellor of the 15th Chancery District, Brookhaven, will bring the Homecoming address in the afternoon.

Morning services will begin at 10:00 A.M. and afternoon services at 1:30 P.M. Special Music is planned for both services.

### Easter Services

JORDAN—The Baptist chapel in Jerusalem had special services over the Easter weekend, in the midst of the flood of tourists and pilgrims retracing the steps of Jesus during the last week of his earthly ministry—many of them to gain plenary indulgences and remittance from purgatory. The Baptist services included messages by Rev. Finlay M. Graham, Southern Baptist missionary president of the Arab Baptist Theological Seminary, located in Beirut, Lebanon, and appropriate films.

## 'OPERATION LIGHTNING' STRIKES

By Mrs. Ben H. Welmaker  
Missionary to Colombia

Lightning evangelism from the International Baptist Theological Seminary, in Cali, Colombia, struck the city's new housing development, Alfonso Lopez, Friday February 22.

In the afternoon seminary students went out two by two visiting, witnessing, and giving out tracts. They did not pass up a single house.

One preacher boy came to a house where a man, picking on a guitar, declared he wasn't interested in the gospel. The student borrowed the guitar and played a few tunes, and then his words about the gospel were well received.

Farther down the street he came to a man who said he was a theologian. "Good, we are brothers in Christ," said the student.

"I don't know what you are talking about," the man replied. Again the student witnessed.

By this time, a group of children were following him and asking for tracts. Though he saved the tracts for the adults, he taught the children a Bible verse and a chorus and prom-

ised to return with pictures and stories for them.

The students gave out a total of 3,000 tracts that afternoon and made announcements eight times about the service to be held that night (they borrowed a loud-speaker from the local saloon keeper).

### Seats 100 People

The meeting place for the service is small; 100 more than fills it. But when afternoon wore into night, there were more than 300 people present—inside, outside, even in the street.

There was music by the seminary choir and a solo by one of the students. Then it began to rain. Without a word, the people who were prepared to do personal work went into a huddle and prayed. It stopped raining.

While a student preached, a hush fell over the congregation, and when the invitation was given 25 people made professions of faith. Seminary students talked and prayed with these individually. Fifty other people gave their names, saying they wanted to be visited again.

### Received Added Blessing

The Baptist church which sponsors the mission where the Friday night service was held

received an added blessing. On Sunday morning a man walked past the church several times before he finally entered. Holding out a Gospel of John to one of the members, he asked, "Does this belong here?"

"I don't know to whom this book belongs, but this is what we teach and believe," the member replied.

The visitor explained that on Friday he had been in a new part of town filled with people giving out portions of the Bible. "I live near here and if you teach this, then I want to attend your church," he said, "because this is what I believe."

Lightning struck, but it was the lightning power of the gospel.

"Operating Lightning" is strictly a student movement. All seminary students have regular church work, but once a month they co-operate in this extra, concentrated evangelistic effort to win the Cali area to Christ. Please remember them and this work in your prayers.

Faith is knowing there is an ocean because you have seen a brook.